A Just and Lawful

TRYAL

OF THE

Foxonian Chief Priests:

LIBRARY OF THE
UNION
THEOLOGICAL SEMINARY.

A Perfect Proceeding against them.

They Condemn'd out of their own

Ancient Testimonies.

And being brought to the Bar of Justice, their own *Ancient Testimonies* have judged them Guilty, and to be no Christians of Christ's making.

By Thomas Crisp.

Thou shalt rebuke thy Neighbour, and not suffer Sin upon him, Levit. 19. 17.

Happy shall he be that rewardeth thee as thou hast served us, Psalm 137. 8.

But these Quakers say, *Scripture is not his* [*God's*] *Voice, but Declaration of what he spake to, and by those holy Men, &c. Scorn'd Quaker,* page 19. Therefore I will give them their own Scripture, *Must not Jealousie be stirred up in the Powers of the Earth against them, as they have stirred up the Powers of the Earth against others,* Truth's Character, p. 15. *Having lost that which gave you a true Title to the Name of Christians, you deserve not that Name. E. B.'s* Works, p. 419.

LONDON, Printed for the Author; and to be Sold by *B. Aylmer* against the *Royal Exchange* in *Cornhil,* 1697.

ERRATA.

PAg. 11. Lin. 33. for *ſee* r. *with* p. 23. l. 7. the Comma that's at *in*, ſhould be at *it* p. 27. l. 17, 18. them words in the Parentheſis be not theirs p. 87. laſt line but one, after the word *juſtly*, r. *deſerve to be* p. 89. l. 25. after the *&c.* r. *of*, and the Comma's that be at *the* ſhould be at *they*, for, *the Proteſtant Miniſters* are not their words p. 90. l. 37. after *people* r. *they ſay* p. 96. l. 31. after *party* r. *ſays* p. 111. l. 11. for *word* r. *world*. Pages 200. and 201. ſhould be 110. and 111. and there be ſome words incloſed in Parentheſes inſerted into ſome of their ſentences, which be not theirs, only added for particular notice or explanation, which although not ſo well diſtinguiſhed as ought, yet by the ſenſe of the matter diſcernable.

The PREFACE.

Christian Reader,

THE *Design of this following Tryal is, To shew the wickedness of the* Foxonian *Spirit, and the Chief Priests and Rulers among them: That it's an Anti-christian* Porphyrian Spirit, *appears by their bantering all who confess themselves Sinners: For* T. C. *having said,* I desire my Imperfections, nor these Quakers Revilings, may not prejudice against reading this, *&c.* for they cannot represent me a greater Sinner than (*I thank God*) I think my self to be; but by their villifying me they shew the weakness of their Cause, and the wickedness of their Spirits: For the Controversie between us is not what *T. C.* is, but whether or no *G. Fox*, &c. has so printed as I charge, them, and whether those Expressions be not Unchristian, &c. *For this, these* Quakers *thus banter me,* A large Confession, I promise you!

ſay they: Why in good earneſt he hath cut off all opportunities of being told of his Faults for the future, by confeſſing the Indictment, and pleading Guilty to this and all others that may be brought againſt him now henceforth for ever: Then we may take it for granted, that whatever I have charged him with, *&c.*—he is conſcious—he is guilty of, conſequently I have not wronged him in ſo repreſenting him—nay, nor is it poſſible for me to wrong him, *&c.*——*Little need be ſaid to ſhew the Injuſtice of the* Foxonians, *beſides their* Scoff *and* Banter: *But for that they ſay,* How can he (*i. e. T. C.*) expect any other but to be banter'd? *&c. And not only* T. C. *but all who confeſs themſelves Sinners, are ſo dealt with by them. But to take a little notice of theſe Quakers Injuſtice* (*for as to their* Bantring, T. C. *muſt* expect no other *from them*) *They ſay of* T. C. He hath pleaded Guilty to this and all others that may be brought againſt him, *which is falſe; for* T. C. *does not confeſs* (*nor have they proved*) *he is guilty of what they charge him with, but they have wronged him: For altho' the Prophets confeſſed,*

fessed, as David, *&c. that their Iniquities were great; and St.* Paul *said of himself,* I am the chiefest of Sinners, *yet they were falsly charged and wronged by your Fore-fathers, and they* laid to *David's* Charge things that he knew not; *and* Paul *was not guilty of them Sins your Forefathers accused him of,* Acts 24. *But they wronged him, as you have* T. C. *Nor do I find that any of the cruel Jews (since* Paul's *confessing himself* the chiefest of Sinners) *ever made so wicked and* Porphyrian *a* Bantering *use of his words as you have done, as to say, They* cannot wrong him, nor is it possible to wrong him, (*Paul*) for let me represent him how I will, I cannot represent him a chiefer Sinner than he says, he is: *Nay, say these Quakers, his* (i. e. *T. C.'s*) Concession includes not only all this, *i. e.* Whoremonger, Swearer, Drunkard, *&c.* but all other Sins whatsoever: *But if they pretend they say,* These Sins we hope he is not guilty of; *what then? Altho' they hope so, yet by their own Doctrine they may charge him with them, and punish him accordingly,* its not possible [*for them*] to wrong him.

But now in case that Passage were not so

properly worded as it ought, I see not so much difference between a greater Sinner, *and the* chief of Sinners, *as to be so Unchristianly dealt by: But humble Christian Acknowledgments are so contrary to their proud Pharisaical bragging Prayers* (*as* G. W.'s, *at the end of his* Judgment fixt, *&c.*) *that causes them to gnash their Teeth so against them; but their own Doctrine in their Book* Rabshekah, *&c. p.*70. *is a proper Answer to them herein, and to most of their Books; say they,* I defie the Father of Lies himself to out-do this; *and* I having proved some part of their Book *Rabshekah*, &c. was writ or given forth by a wicked Spirit, *I suppose you will confess it was all given forth by* one Spirit; *therefore let the Reader judge what the rest of it can be,* E. B.'s *Work's, p.*148.

There's some Faults in this Tryal, *&c. which I desire the Readers Charity in passing them by, as the smallness of the Letter, because I was desirous to bring it into as few Sheets as possible; and indeed, I did not expect it would have taken up so many; but while it was in Printing, I Inserted several more Proofs* (*of my Charges*) *into several*

places,

places, as I thought most suitable; which I find, causes it in some places not to Read so smooth as it ought. Also I have shortened it in some part at the latter end, because I find the same Matters, are fuller and better Treated on in the Second Edition of the Snake in the Grass, *&c. And I understand that Worthy Author intends a full Reply to the Quakers pretended* Antidote, *&c. whereby, I question not, but he will discover the Poison of Asps from under the Tongue of* G. Whitehead, *in that pretended* Antidote, *&c. as well as he has Discovered the Flames of* the Pit of Damnation *(their own Terms) which came forth out of the Mouth of* W. Penn, *in p.* 171. *and* 172. *in the* Snake in the Grass, *&c. whereas, is their said he,* W. Penn, *is so Blasphemous, and Envious, as to confirm all these Quakers Blasphemous Fury against the Protestant Ministers, as being from the Holy Spirit; and also encourages them to pour forth* ten Thousand *times more such hellish Fury; for he Implies that (in his Judgment all I have here, following in this Tryal produced, and twenty times as much more (I think) I could produce out of their* Ancient Testimonies, *is*

too little; for he is so Blasphemous, as to make the Holy Spirit the Author thereof; which is a full Proof, that their Foxonian Spirit (*which they Term God's, Christ's, and the Holy Spirit*) *is a wicked Spirit; for says he,* we (*i. e.* Foxonian *Quakers*) have nothing for them (*i. e. Ministers*) but Woes, and Plagues, *but the Holy Spirit commanded to* Pray for all Men, *although the* Foxonian Spirit, *contrariwise hath no Prayers, but* Woes and Plagues *for the Protestant Ministers. This is a plain Demonstration of the Pride and Envy of the* Foxonian *High Priests, or Pope* W. Penn *&c. And altho' he formerly by such Endeavours (to Defame, in order to destroy the Protestant Ministers) got great Favour and Reward too formerly, so I know not but that by his Hypocrisie,* &c. *he may get as much Interest and* Power *now, and effect the same against me, as his* Predecessor, Haman *intended against* Mordicai; *yet I bless God, I fear him no more than* David *did* Goliah; *but shall, I hope, have Opportunity further to discover them: For surely all true English Protestants, when they have seen all here following, of their Envy against the Ministers, and what is also in the* Snake in the Grass,

Grass, &c. *will conclude that he,* W. Penn, *hath shewed so little of an English* Protestant *or Gentleman, that he scarcely deserves such a Character. Yet as he and* G. Whitehead *have done for their* Idol of Jealousie, Fox, *exalt and commend him & his wicked works, so there is* J. Field, *and* W. Bingley, *&c. to do the same for them; and so Canonize each other as Saints of the highest Form.*

But to C. Wade *in* Great Myst. *p.* 250. The Devil was in thee, *says* Fox; Thou say'st thou wast saved by Christ without thee: *This so disturbed the envious* Fox, *that he said to him,* And so hast recorded thy self a Reprobate; *nay, to be by* Fox *recorded a Reprobate, was not punishment bad enough for him, but he adjoyns to it,* And so ignorant of Christ within; *as if to confess Salvation by our Lord Jesus of* Nazareth *without us, were an infallible mark of ignorance of Christ within; yet they say Christ is not divided: But notwithstanding they print this* C. W. *as such an ignorant Reprobate, yet he has made sound Confessions to Christ within: But thereby they not only reprobate* C. W. *but all Christians beside themselves; only the Gentiles, because they do not*

pretend

pretend to Salvation by him, they have a great deal of Charity for them, and allow them to have faith. Also in a Book, intituled, The Doctrine of Perfection, *&c. p.* 19. *say they,* When you come to this [*their Light within, &c.*] you will cease remembring his death at *Jerusalem*, and will come to see how he has been crucified in you, *&c. But this their Light or Star, which leads to forget his* [i.e. *Christ's*] *death at* Jerusalem, *cannot be his. Also* G. Fox *opposes* J. J. *saying,* 'Christ *is to be considered two ways—he* 'is *not at a distance from such as truly be-* 'lieve, *but—dwells in their hearts by faith;* but *says he,* 'Respecting *his* Person, *or bodily* 'presence, *his glorious or glorified Body, so he* 'is *considered as being without, not within* 'the *Soul. Notwithstanding these Acknowledgments and Christian Distinctions, yet* Fox *opposes this; and altho' they do not in plain express words, yet they do implicitly deny the Ascension and now being of our Lord Jesus of* Nazareth, *as he was a visible or seen Man or* Person, *by their not allowing him to be Ascended into any Heaven above and without Men; for the Ministers saying,* Christ is True God, and True Man; *they blaspheme-*

blaſphemouſly ſay, '*Here ſottiſh Minds, your* '*imagined God beyond the Stars, and your* '*carnal Chriſt—is utterly teſtified againſt,* '*by the Light which comes from Chriſt.* And further ſay, '*That this Chriſt—is God and* '*Man in one Perſon, is a Lye. And the Miniſters further ſay,* '*Chriſt the only God and* '*Man in one Perſon, remains for ever a di-* '*ſtinct Perſon from all Saints—notwithſtan-* '*ding their union with him.* The Quakers Anſwer is, '*Your words are utterly deny'd,* '*and your diſtinctions are abominable. But theſe Quakers Contempts are much more abominable to all Chriſtians, altho' not to* G. Whitehead, *&c. But rather by them their Subjects the* Foxonian *Quakers injoyn'd to maintain and hold up, as their Antient Teſtimony, theſe and their other Scandals they have caſt on the Proteſtant Miniſters Government and Nation, for ſays* Fox *to thoſe who uphold the Miniſters,* except you repent you ſhall all be conſumed as the King was, and periſh with the ſame power, ---and the Government ſhall be taken from you pretended Rulers, *&c.*--All this Tree muſt be cut down. *They threaten hard therefore awake all* Engliſh *Proteſtants.*

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A Juſt

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A Juſt and Lawful Tryal of the Foxonian *Quaker's Chief Prieſts, by a perfect proceeding againſt them, and they condemned out of their own Ancient Teſtimonies; and being brought to the Bar of Juſtice, their own Ancient Teſtimonies and Practices have judged them Guilty, and to be no Chriſtians of Chriſt's making, and therefore to be teſtified againſt by all true Chriſtians; by a Friend to* England's *Government, Governors, and Laws (which have been contemn'd and deſpiſed by them) is this ſent abroad.*

PRoteſtant Readers, more eſpecially you who take on you the care and cure of Souls, I deſire you would not refuſe to read this ſmall Tract, becauſe of its relation to Quakeriſm, although the Chief Prieſts and Maſters of them have attained to that degree of Perfection, in that art of writing ſo ſeditiouſly ſcandalous, falſe, and arrogantly againſt the Proteſtant Religion, (eſpecially the Miniſters thereof in general) the Government and Governours (eſpecially Monarchy and Epiſcopacy) and our two late Kings, *Charles* I. and II. in theſe and other ſuch envious and deſtructive Works

they have printed ſo much, and ſo many Volumes that it beſpeaks them, who ſuppoſe them (*i. e.* theſe Quakers) to be Men of any good Conſciences, or ſound Judgment, to have little ſenſe themſelves: Theſe Quakers in the numeroſneſs and ſeditious Printed Pamphlets, having ſo out-run the bounds of Morality in theſe things, whereby their ſeditious Libels are ſpread over this and other Nations, without due oppoſition, as being by Men of Learning and Senſe, thought to carry in themſelves their own Confutation.

For their *Ancient Teſtimony* (now revived and injoyned their Subjects by their *White-hart-court* Conclave in their Act made 1696.) was as *Haman's* Pride and Envy lead him to endeavour the deſtruction of the *Jews*, and to effect it, he maliciouſly and falſly informed againſt them to inſence the King, as in *Eſther* 3. So theſe *Foxonian* Quakers being influenced by the ſame Spirit of Pride and Envy againſt the Proteſtant Miniſters in general, *their Thirſt* after *their Deſtruction* being ſo *inſatiable*, that they were ſo wicked, as to endeavour to incenſe all the ſeveral Governments, from 1642. to 1660. againſt the Proteſtant Miniſters as being for the King, *i. e.* both the *Charles's* I. and II. eſpecially for endeavouring the Reſtoration, as in the Caſe of Mr. *Love, &c.* how did theſe Quakers, improve that opportunity to incenſe the then Government and People againſt them, and aſſoon as King *Charles* II. was reſtored in 1660. they renewed their Proſecution againſt the Proteſtant Miniſters for their Deſtruction, and then, whereas they had formerly *informed* againſt them as being for him the ſame King *Charles* II. they now 1660. change their Charge, and inform againſt them to him, as being againſt him, and *dangerous* to his Perſon and Government: I ſay, ſuch was their Bloody Envy againſt the Proteſtant Miniſters, that they the *Foxonian* Quakers did accuſe them for being for the King, *&c.* but when times turned, they turn alſo, and accuſe them

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for being againſt him, this their unuſual Envy and Wickedneſs is ſo ſcandalous to the Engliſh Proteſtants in general, as they go for ſuch, that it deſerves to be teſtified againſt by all true Proteſtants; but inſtead thereof, the now Chief *Foxonians W. Penn* and *G. Whitehead, &c.* do reprint their Seditious and Blaſphemous Pamphlets in great Volumes in Folio, with high commendations of the wicked Authors *Fox* their Idol of Jealouſie, *many have done well, but thou dear George* (ſays *W. Penn.*) *hath excelled them all*, excuſe, and vindicate their blaſphemous Titles, as *the Son of God, &c.* and theſe Men and their wicked Works are, by long Epiſtles of high commendations, from *W. Penn* and *G. Whitehead* recommended to the younger Generation, as *Prophets of God*, and *more than a Prophet*, and ſo by their own Doctrine to have equal or greater Authority than the Scripture, their Idol of Jealouſie *Foxes* wicked Works preſented to the Univerſity of *Oxford*, alſo is as a Monument ſet up in their Quakers publick Meeting at the *Savoy* in *London*, and although they pretend they were given forth by ſpecial command from the Lord, yet theſe wicked now *Foxonians* have altered ſuch, and left out and put in and changed words as they pleaſe, as may be proved in a diſtinct Tract; but its their treaſonable and ſeditious ancient Teſtimony that they have thus new forged, but for their Contempts and Defamations, Lyes and Scandals they have caſt on the Proteſtant Miniſters, them they have to the full reprinted and added, more eſpecially *W. Penn*, who being acquainted at Court more than others, and an intelligible Perſon, he quickly found the Papiſt Intereſt great there; and there were not wanting in Court Men of judgment, who as quickly eſpied him as a fit Engine to deſtroy the Proteſtant Religion, by defaming their Miniſters, and in order thereto, he had favour and encouragement in that wicked Work, as his many Printed *Teſtimonies* ſince the Reſtoration, where he vents his malice and rage againſt the Prote-

ſtant Miniſters, as by *F. B.* and *G. K.* in print proved, for as I before ſaid, he, rather exceeds thans abate (in defaming the Miniſters) his Fathers *Fox* and *Burrows*, but not in their Treaſons and Seditions; he knew he had great Friends in Court, who could defend and reward him, but I ſay as to their Reprints or new Editions, they are not to be believed nor truſted, they ſo fallaciouſly alter, or where they do not tell down-right untruth, yet they expreſs things in ſuch general and doubtful terms, as make them to appear otherways then they are, as in *E. Bs.* Works, they ſay he died a Priſoner and Martyr, now in common acceptation, its as if he dyed in Priſon, and by ſome ill uſage there; nay a Dutch Hiſtorian Prints it he dyed in Priſon; hereby the Government of *England* is reflected on all over Chriſtendom as cruel, whereas it appears as in *Satan diſrob'd, &c.* that although he was a Priſoner, yet he was not in Priſon when he dyed, but in caſe he had dyed in Priſon, it had not been becauſe of ill uſage or ill accommodation, for he had a convenient apartment to himſelf, and was better provided for and fed, than ever he was in his life before he became a Quaker, by the judgment of them that knew him formerly; but thus they abuſe Authority and exalt themſelves, by ſuch fallacious ways untaken notice of, and while ſome ſleep, or mind not, the Enemies takes advantage, for the *Foxonian* Quakers are now a very great number, or body of rich politick People, and ſo purſe proud and ſtrong, no one People (*i.e.* diſſenting Society) is able to deal with them.

They are by their Jeſuitical Politick way of Government united as one intire Body, unto one Head or Conclave of Cardinals, of Chief Prieſts in *London*, *Whitehead, &c.* from, and by whoſe Authority a vaſt number of their ſeditious Libels are ſpread all over *England*'s Dominions and elſewhere; and they are ſo formidable, that ſcarce any eminent Magiſtrate but they can (by ſome intereſt or other they have or can make)

make) influence, for if any juſt complaint be againſt any of their *Prieſts*, they can by their Meetings know who of them have moſt influence on ſuch in Power moſt concerned, and ſo can by their quibbles, ſmooth and fawning pretences perſwade thar they are *Innocent*, and their Adverſaries *Malicious*, as in the caſe of *F. Bugg*'s dedicating his Book *Quak. Withering, &c.* to the Biſhop of *Gloceſter*, on which *G. W.* made ſuch intereſt, or ſo influenced him, that as *Whitehead* Prints it, the Biſhop rather favoured him *G. W.* than *F. B.* but had any of his, *i. e.* that Biſhops Flock left him, and joyned with the Quakers, and wrot but half ſo much in defence of the Quakers, and diſcovery of the Church of *England*, I think the Quakers would not ſo ſlightly eſteemed it, but this ſhews what advantage they have, and make by their fawning and confidence, to the damage and ſcandal of the Proteſtant Miniſters, for their ſeditious *Ancient Teſtimonies*, not only grow by not beingpulled up, but they ſeed and increaſe; which were there as much care taken to defend the Proteſtant Religion and Miniſters, by duly anſwering and ſuppreſſing their ſeditious Books, as they do to deſtroy and ſuppreſs them wrot in diſcovery of their Errors: they indite and excommunicate, and take away Goods, and Impriſon, and Fine, for diſcovery of their Wickedneſs, and proſecute and complained to the Secretary of State, as in the caſe of *F. B. G. K.* and *W. B.* and is it not as fitting to ſuppreſs Error and Sedition, as for them to ſuppreſs Truth, alſo as much care ought to be taken for ſpreading ſuch Books that are printed in defence of the Proteſtants againſt them, as they do to ſpread theirs; for although there have been ſome ſuch wrot, yet ſo few will buy them, that the Bookſellers are not willing to undertake to Print them, which if they were encouraged by a common vend for ſuch Books, it might be ſome check to their Inſolency, and help to open the Underſtandings of People; for how can it be expected, but that the vulgar People and Stran-

gers abroad ſhould believe all their Contempts of the Proteſtant Miniſters be true, becauſe ſo publick all over the Nation and other Parts without oppoſition, not only in their ſmall Pamphlets, but alſo in great Volumes (when them fierce Deſpiſers *Fox*, *&c.* be dead,) with ſuch long Epiſtles or high Commendations of them and their wicked Works, by *W. Penn* and *George Whitehead*, *&c.* and more eſpecially the Quakers being ſo formidable and great, that as other Foreign Nations have an Agent or Miniſter reſiding about the Kings Court, to negotiate and improve their Intereſt in the favour of the Government, ſo have theſe Quakers their Agent a Perſon who is not the leaſt in favour, (although he hath manifeſted himſelf an Enemy to the Proteſtant Miniſters; nay, they *Foxonian* Quakers, rather than they will want Dirt and Infamy to throw on the Proteſtant Bible, Religion and Miniſters, they will take in aid from the Papiſts, and forge or fetch News from *the Pit of Damnation*, as is proved in this following Tryal; and ſeeing they are ſo Great, Powerful, and Strong, that no one Society is able to ballance them; it were well all differing Proteſtants were more united againſt the common Enemy; for their greateſt danger of hurt is *from Rome at home*, and ſeeing theſe Quakers will not endure the leaſt affront (as they think) to their Perſons or Papers, but will with the utmoſt Power and Malice Proſecute and Puniſh, as in their Indicting and Proſecuting *F. Bugg* as Seditious, becauſe he Printed the Figure of a Pillory for Twelve of their Chief Prieſts; how was the Government and Nation alarm'd with it? and in *Penſilvania* they preſented *George Keith*, as guilty or worthy of Death by their Law, and its to be feared would have dealt accordingly by him, but that Providence took the Power out of their *Bloody Prieſt Jennings*'s hands, and Impriſoned the Man, and took away his Goods that Printed *G. Keith*'s Plea, *Will. Bradford*, and ſay it's *Blaſphemy to term their Paper Sinful.*

Now

Now seeing they will not bear the reproach they justly deserve, then why must the Protestant Bible and Ministers be by them so defamed in Print to Posterity by them; are not these things of higher concernment, and more justly deserving punishment than them Persons they so punished; consider this all you Protestants whom it most especially concerns; if they be so presumptuous now, what may they not attempt, when they can effect their wicked design of destroying the Protestant Ministry? They having already obtained in some measure to confront, or be equal with the Peers of the Realm, who formerly they reproached as well as the Ministers; and this that they have gained may prove a bait to other ambitious Persons to pretend to be Quakers, if but to exempt them from the reach of that Law, its hoped, this will no more reflect on our Governours, if they have been deceived by their false pretences, than it did on *Joshua* and the Elders of *Israel* that the *Gibeonites* deceived; I fear the case is much the same; it may be feared their *Pensilvania* Pope *W. Penn* can already, with the help of Twelve more of their *London Cardinals*, *Whitehead*, *&c.* procure more Men or Money to their Interest than any one Subject in *England*; if these give it as *their Testimony or Judgment*, that *it's for the service of Truth, and by the Spirit of God*, (i. e. Fox's *Spirit*) there's enough Quakers to give up their whole Concerns, Spiritual and Temporal to that Spirit, as their *Barbadoes Church* did, whereby they sold Themselves, Bodies, Souls and Estates to that Spirit, as in *Babel*'s Builders, *&c.* may be seen at large.

Now consider you 25, *W. Myers*, *Tho. Cox*, *G. Laytey*, *Tho. Lower*, *J. Vaughton*, *N. Mark*, *W. Bingly*, *C. Marshall* *W. Sanders*, *J Feild*, *M. Russel*, *J. Knight*, *H. Gouldny*, *D. Whorly*, &c. you *Foxonian* Chief Priests and chief Men of War; this Title and manner of Proceedings, and the Hell-fetch'd Names and Terms are according to your own in print, against the Protestant

Miniſters in general, and not only formerly in Pamphlets, but now reprinted, and the Author highly applauded and recommended to poſterity by your Chief Men of War, in *E. Barrows* Works, although you were not ſo extreme ſhameleſs as to reprint all his Wickedneſs, but alter, leave out, and add in, to forge them to your mind, yet this and other Seditious Defamings of the Proteſtant Miniſters you have eſpouſed, and are your *Ancient Teſtimony*, and however Wicked and *Impudent* you may term me, yet know, I here appear in your own *Chief Prieſts Shape or Colours*, and whatever herein comes from *the Pit of Damnation* is not of my fetching thence, but your own; for I have theſe and many more in your printed Libels. Conſider you 24 how outragious you were againſt that Chriſtian Quaker *D. S.* for his Anſwer to *F. B.* you ſay of *D. S.* it was *a ſcandalous malicious Libel, a mere trick put on you by ſome malicious Adverſary to abuſe you*; but you prove not your black Charge, but you ſay ſo, and it muſt go ſo, but yours is a more *malicious Libel*, and where as you ſay, *it was not by any directions or leave from you*; where did he ſay it was? or what occaſion had *D. S.* for your *leave*; but herein your arrogancy is ſeen in not allowing *D. S.* or any to ſubſcribe himſelf a *Chriſtian Quaker* without your *leave*; where got you this Power over others? if you come no honeſter by your Money its but ill gotten Goods? your Conſciences knew, he *D. S.* did not intend nor mean you as the Perſons concern'd in that Name *Chriſtian Quakers*; for you know that by that Title the diſſenting Quakers diſtinguiſh themſelves from you *Foxonians*, as *W. R.* in his Book; therefore the *mere trick* was yours to deceive People into the Belief that you are the Chriſtian Quakers, when as you are not, and had you your *Penſilvanian* Power here, as your *Dear Brother that Bloody Foxonian Prieſt* Jennings *had in* Penſilvania: It may be feared *D. S.* might have faired as *W. Bradford* did, his Goods taken away and impriſoned,

priſoned, and his life alſo, if you could had your wicked wills; but that Chriſtian Anſwer of *D. S.* had been of more ſervice to you than any thing you ever Printed; could your Pride have let it paſs, People might have thought you had been of that number of Chriſtian Quakers, who would not hide Iniquity, nor acquit your guilty *Idols of Jealouſie*, *Fox* and *Whitehead*; but now you have ſhewn your ſelves to be otherwiſe, and intitled your ſelves and all the *Foxonian* Quakers to all their Errors, wicked Contempts of the Proteſtant Bible, Religion, and Miniſters, which is more than you are able to anſwer, or make ſatisfaction for, for all you be ſo rich, how can you expect to be thought Men of ſincerity, when there are ſo many ſcandalous *Ancient Teſtimonies* of theirs in Print? yet you dare not diſown them, for fear of reflecting on the wicked Authors *Fox*, *&c.* here following I prove you guilty of Malice againſt the Proteſtant Miniſters, in informing againſt them all along before the Reſtoration, for being for both the Kings, *Charles* I. and *Charles* II. for reſtoring him; and your thirſt after their deſtruction was ſo great, that becauſe you were prevented of your deſign againſt them, then by the Reſtoration in 1660. aſſoon as ever the King was come in, you wickedly alter your charge, and then accuſe them for being againſt him. See *J. Coal's* Works, *The Whore Unvail'd*, p. 112. highly commended and eſpouſed by *G. Fox* and his *Margaret* the Lamb's Wife, *W. Penn* and *George Whitehead*; there you eſpous'd the Papiſts defaming the *Proteſtant Bible, Religion and Miniſters*, as *a Brazen-fac'd, Unjuſt, Corrupt Book. Pope* or *Devil*, if they will but defame the Proteſtants, you *Foxonians* will be their Factors to vend and ſpread ſuch Wares; you cannot but know there are many of your *Ancient Teſtimonies* in Print, that much more deſerve to be diſown'd than that of *D. S.* and if you would be thought Chriſtian Quakers, prove your ſelves ſuch by condemning theſe Blaſphemous

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Treaſonable and *Seditious Ancient Teſtimonies*; be not ſo ſhameleſs as to think its enough for you to ſay you believe according to Scriptures, no more than it did your Forefathers in ſaying they had *Abraham* to their Father; you could give it as a reaſon to excommunicate *G. K.* becauſe he did not call in his Books againſt your wicked erronious Brethren *S. Jennings*, &c. you pretend they were of *diſſervice to Truth*; but are not theſe your wicked Actions and Seditious *Ancient Teſtimonies*, greater injury to the Proteſtant Religion than they: for ſhame you *Foxonians*, who be not Prieſts, be not ſo Prieſt-ridden by them, will you be ſo proud and fond of a little Reputation, that rather than you will acknowledge you have been miſtaken, or miſlead by them wicked Men *Fox*, *&c.* that you will rack your Conſciences, and ſacrifice your Souls; ah, unwiſe Men! you purchaſe it at too dear a rate: And if you give not forth ſome publick Teſtimony againſt the Evils of your Chief Prieſts, you are reſpecters of Perſons, and ſo Sinners, and then by *Foxes* Doctrine, *of the Devil*; and indeed, if the Devil be known by his Teeth, as the old Proverbs ſay, he is by his Feet, then you have ſhewn what Teeth you have, when you can come to bite as you did *W. Bradford*, and would have done by *G. K.* and ſeeing you indicted *F. Bugg*, for not performing that unuſual Punctilio of Law to enter his Book in the Stationers Books; are your Meetings and Schools according to Law in all circumſtances, if not, if any diſadvantage come to any of you, thank your ſelves, you have ſhewn the way and given example, how think you to eſcape the Judgment of God, who condemn others and do worſe your ſelves; how can you have the face as to print ſuch Malicious, Seditious, and Scandalous *Ancient Teſtimonies*, as be in *G. F. E. B.* and *J. Coal's*, *&c.* Works, beſides what you have by Forgery alter'd, by leaving out and putting in; ſays Fox, *Let all Fines belonging to Lords of Mannors be taken away and*

given

given to the Poor, for they have enough; this *Judge of the World* Fox can give or take away the Lords Properties; Oh shameless! yet say you *many have done well, but thou dear George* excellest them all; but pray how liked you it (when a long Periwig and Sword were in fashion with you) when it was like to be your own case; consider this and what follows, and if you can shew any such wicked Testimonies in *G. Keith*'s Books; now if you do not as publickly disown these your Chief Priest's wicked *Ancient Testimonies*, as you have done *D. S.* then you are justly chargeable with them; for in case you did not own them you would publish against them, as you have done against *D. S.* and *G. K.* and order them to be called in, as you did *G. Keith*'s; some of you *W. Sanders* the Wine-cooper, in Company with *H. Gouldny*, on the open *Change*, in full *Change*, called Mr. *Pennyman* an Ancient Upright credible Citizen *Impudent Fellow*, but are not you worse then Impudent, thus arrogantly to take upon you in Print, *to try and condemn* the Protestant Ministers, and not content therewith, but to *satiate* your Spirits of Pride and Malice, and to effect your *Bloody Designs* against them; you inform the King in Print against them; and if by your own *Ancient Testimonies* you may be tryed, then are you guilty of *Damnable Doctrines of Devils*, and *Seditious Doctrines*, *Blasphemy*, *Persecution*, and are *Conjurers and Witches*, for all these and many more hellish Names I can prove you have given the Protestant Ministers, and not only in your small Libels which you have spread Thousands of, but in reprinting them in great Volumes, with high commendations on the wicked Authors, as *more than a Prophet*, *excelling all*, see many Blasphemous Titles, and what can be the intent thereof, but that all these your Blasphemous, Seditious, Scandalous *Ancient Testimonies* against the Protestant Religion, Ministers, and Bible, which you have the Confidence as to Print as a *brazen Fac'd Book*. If you now *Foxonian* Quakers did not approve of that wicked Work of *J. Coals*,

why

why did not you Print againſt it, as you did againſt *D. S.* Chriſtian Anſwer to *F. Bugg*, and as your *Whitehart-court* Parliament did to *G. Keith*, order it to be called in, but your High Prieſt *W. Penn* knew well enough, that whatever Scandal or Falſhood he could invent to defame the Proteſtant Miniſters, it would be acceptable to ſome then in great Power at Court, who were able to defend and reward him (as *G. F.* and *E. B.* had in the Army formerly,) he had not *Penſilvania* for nothing, and although to beguile the Church of *England*, he tells them, far be it *from me to deprive them of their juſt Rights*, but what their *juſt Rights* are he tells us elſewhere, that *they* (the Proteſtant Miniſters) *are that abominable Tribe for whom the Theatre of God's moſt dreadful Vengeance is reſerved to act their Eternal Tragedy upon*, and that they are *the beſt of Mankind to be ſpared*; theſe are the juſt Rights he is not willing to diminiſh them of, but give them full Cups of *his Fury and Envy*, and ſuch is his *eager Thirſt* after their deſtruction, that he cannot be content to leave them until that day, but if *J. C.* or any other can fetch from the Pope, any thing to help to defame them, *W. P.* and *G. W.* will be their Factors to encourage the vend of ſuch Wares, and ſuch wicked Works is a ſure way to Preferment among them, they having many Rich Wives and great Trades among them, which *E. Pennington* and ſuch Runnagadoes as he wanted; and for further proof, that you *Foxonians* are not Chriſtian Quakers, ſee *Iſaac Pennington* that Paganiſh Preacher's contempt of the Perſon and Blood of our *Lord Jeſus* as a *Garment Veſſel*, *&c.* as cited by *F. B. &c.* and this *Iſaac Pennington* takes on him to write to the *Jews* for their *Converſion and Redemption*, and in the Diſcourſe do not mention Faith in the Lord Jeſus of *Nazareth*, his Blood and Sufferings as on the Croſs, as the Four Evangeliſts do, as St. *Paul* 1 *Corinthians* Chap. 1. and 2. but directs the *Jews* to a *Seed*, *a Principle within* them, as the Redeemer, *&c.* Now theſe *Foxonian* Quakers frame an excuſe, why they have not

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ſo frequently Preached Faith in that Man or Perſon our Lord Jeſus of *Nazareth*; becauſe as they pretend all Chriſtendom have that Belief already, and therefore no need for them to Preach it to them, but here to the Unbelieving *Jews*, who they cannot pretend do believe the outward Hiſtory of our new Teſtament concerning him; yet here this Paganiſh Preacher *Iſaac Pennington* do not Preach him whom their Fathers nailed to the Croſs, *&c.* our Lord Jeſus of *Nazareth* as the Apoſtle *Peter* did (therefore he could not be guided by the ſame Spirit they were,) but a Principle *common to all Mankind, and in every Man*, but he who brings not the ſame Goſpel but another, he is to be accurſed; alſo their fallaciouſneſs appears, that now of late they have more frequently Preached him as the Apoſtles did, although there is not ſo much need of their doing it now, ſince *G. Keith* has been raiſed up to do it, but as their Forefathers did in St. *Paul's* time, they Preach Chriſt in Envy; and I believe ſome of you 24 aforementioned are convinced in your own Conſciences, that your Chief Prieſts *Fox* and *Whitehead*, *&c.* are guilty of Errors in ſome things of Doctrine and Practice, which according to *Foxes* own Doctrine is ſin, and then by their own judgment *they were of the Devil, if they abide not in the Doctrine of Chriſt they are of the Devil* they ſay.

Now ſeeing its not only our privilege, but our duty to try Spirits, and in the Tryal of your *Foxonian* Spirit, I here uſe your own Printed Method againſt *the Proteſtant Miniſters*, alſo your own Printed Doctrines rather than the Scriptures, becauſe you have contemn'd them, and ſay *its Blaſphemy to ſay they are the word of God*, but of yours you ſay, *this is the word of God*, *&c.* and in diſcharge of my duty not to let ſin be upon you unreproved, but *to diſcover the deceivers is the only way to recover the deceived*; this is your own Doctrine, and you declare you are *contrary* to the Miniſters in *Principle* and *Practice*, and *we cannot own both* you and them too, but muſt diſown one in your

your Epiſtle before *E. Burrow*'s Works, *&c.* Now, I ſay, where or when did Chriſt or his Apoſtles accuſe their Opponents to the Magiſtrates, and indict them for thoſe things they were worſe and more guilty of themſelves; or when did they Impriſon, Fine, and take away Men's Goods, all which have been done by or for you *Foxonian Chief Prieſts* and *S. Jennings*, *&c.* they preſented *G. K.* as a ſubverter of the Government, which was Death by your Law; theſe and other your wicked doings prove your *Foxonian* Spirit a *Wicked*, *Bloody*, *Proud*, *Envious* Spirit, and contrary to the Spirit of Chriſt and his Apoſtles; for where do you read they did ſo, indeed I read in *Rev.* 2. Chap. 10. v.. its ſaid, that *the Devil ſhall caſt ſome of you into Priſon* Now let People judge, whether theſe wicked Actions of your Chief Prieſts be not more like the Devils, then Chriſt or the Apoſtles and theſe Bloody Actions of *your dear Brother Foxonian Chief Prieſt S. Jenning*, was ſo acceptable to your Pope *Penn*, that I here he endeavoured to make him his Deputy Governour there, doubtleſs as a reward for his Good Service in perſecuting *G. Keith*, and impriſoning and taking away *W. Bradford*'s Goods for printing *G. Keith*'s Defence; alſo to encourage him and others in ſuch *Bloody* Works, and to deter others from daring to adventure to oppoſe any of your wicked *Foxonian* Preachers Errors, as *G. Keith* had done; now judge, its your own Doctrine, that *none ſhould be Miniſters that would have Creatures to be Impriſoned*; again ſay you, *did Chriſtians ever caſt into Priſon any*, *but* Foxonian *Prieſts* have ſo done, therefore are by your own Doctrine no Chriſtians of Chriſt's making.

I could fill a Book with Quotations of your exclaming againſt going to Law, and impriſoning Creatures, which proves you ſelf-condemned Apoſtates, as in the *ſecond Scourge for G. Whitehead an Apoſtate Quaker*, by *W. R.* a Chriſtian Quaker is well obſerv'd, and is not only true on him, but the others alſo of the *Foxonian* Prieſts; but I have ſtaid too long in the

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entrance of my Work, it's time now to proceed further to prove, that your *Foxonian* Chief Priests Spirit, which guide and influence you, that you Blasphemously term *the Infallible Spirit of Christ*, is a Wicked, Proud, Malicious persecuting one, and that you *abide not in Christ's Doctrine*, therefore by your own Doctrine *are of the Devil*; In *E. Burrow*'s Works (I find it reprinted to my astonishment) and is your *Ancient Testimony*, pag. 702. but I quote the Pamphlet it self, for you are such Forgers in reprinting, that you are not to be trusted nor believed, you have so basely alter'd and left out, and added in many places, although in this against the Protestant Ministers, you never abate but increase in defamations of them; the Title of your Seditious Pamphlet *is, a Presentation of wholsome Information to the King (who are malicious Informers now*, even *G. Whitehead* who so raved against *F. B.* for but dedicating a Book to a Country Justice) One *G. Witherington* having (as you say) complained to the King 1660. that *the Protestant Religion was in danger of being rooted out by the Quakers* (which is too true) and he I suppose by chance puts *Quakers* in the midst, between *Atheists* and *Baptists*, in your Answer pag. 6. you complain that he hath numbred you with *Transgressors* and *Sinners*, (implying you are not *Sinners*) Oh vile Man! that dare be so *impudent*, as to reckon the *Foxonian* Quakers *Sinners*, if you had him in *Pensilvania*, I fear your Brother *Jennings* would deal by him as by the Poor Man and his Boy, Imprison and Whip him soundly, for he more deserved it than they; but to go on with the Quakers Charge against *G. Witherington*, they say of him, that his Complaint to the King against them was, that *they might be destroyed, cut off and crucified* (mark that) and say they, *he hath proceeded in the same manner, as the Jews did against Christ, they crucified him between two Thieves*, implying the Baptist one of the *Thieves*, and they *Christ*; Oh abominable Pride and Blasphemy! in arrogating to your selves, for being complained of

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to the King, to dare compare it to our Lords Crucifying, hereby you undervalue the Dignity of his Sufferings, and exalt your ſelves Lucifer like; its much worſe then *F. B.* Mock-Pillory was to you) but did the ſame effects follow on your fictious Crucifying, as on our Lords *Matthew* 27. 51. Behold your Impudence and Blaſphemy! and notwithſtanding you accuſe this Man for *endeavouring to have you cut off*, yet in the ſame Pamphlet you juſtifie his accuſing the *Baptiſts* pag. 7. you *wiſh they may confeſs to the Juſtice, of the Judgments of God in what hath befallen them in this day*, &c. ſee how contrary you are to Chriſt's Doctrine in Practice, as well as in your *Ancient Teſtimonies*, but your Pride and Malice is more fully manifeſt, in that, notwithſtanding you ſo rail againſt the Man, and liken his complaining to the King againſt you, to the *Crucifying our Lord*; yet in the ſame Pamphlet, you accuſe the Proteſtant Miniſters in general to the King and Nation, and render them more obnoxious than he had done you, which ſhews your Malice and Thirſt after their deſtruction was very great, that becauſe one Man (I know not whether a Miniſter or no) had complained againſt you, therefore you muſt, *Haman* like, endeavour to incenſe the King and Nation againſt Thouſands of Innocent Men, that had no hand in it, nor knew not of it; Oh whether this Spirit of the *Foxonian* Quakers be *Hamans* or Chriſt judge; for in the ſame Pamphlet pag. 22. ſay you, the King may ſay, *Alaſs! ſhall he find any at all of that fraternity* (i. e. Proteſtant Miniſters) *that have not been diſloyal, and the ſame Men been for one Man and his Government, and in a little time contrary, and proved themſelves abſolute time-ſerving Politicians, to ſerve their own ſordid Intereſts; may not the King eaſily know it, when he conſiders who it was that firſt preached and prayed up the War againſt his Father, and made flattering Addreſſes to* Oliver, *and then to* Richard, *and then changed from that way of Government and cryed up Common-wealth way again, and now is turned to cry up him: No ſort of Men in* England

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'England are ſo diſloyal, as that Generation (but the Quakers, although they go on and ſay) 'who can 'now put truſt in ſuch that have thus ſerved times; (now comes their Malice) ſay they, 'and how ſhall 'the King ever without great danger to himſelf re-'poſe confidence in ſuch, *&c.* mark its *ever*, that is, he muſt never, *&c.* and in concluſion, ſays 'the general 'part of Men petitioned for, be changeable Hypocrites, 'and the oppreſſion of the Kingdom; now the Men this Man pleads for ſeems to be the *Epiſcopal Clergy*, for pag. 19. he ſays, a 'Learned and Pious Miniſtry, 'Loyal and Conſtant, not time-ſerving, *&c.* I hope true Engliſh Proteſtants will not think ill of me for the harſh terms herein, becauſe they are moſtly the Quakers that they have defamed the Proteſtant Miniſters withal, which I am troubled at, and have been at the pains to rake this filth together, and lay at the Quakers own door, it moſt properly belonging to them; 'for I love (as *G. Whitehead* ſays to *W. R.*) to 'give the Devil his due; and this is Printed Princi-ply for the Miniſters to induce them to a ſenſe of the power and prevalency of theſe their Enemies, and of the danger is like to be to the Proteſtant Religion and themſelves thereby, and I deſire them to read it twice over. Now its the drift of this *Haman* Spirit in theſe *Foxonian* Prieſts *Whitehead*, *&c.* who are the Eſpouſers and Promoters of this envious deſign againſt the Proteſtant Miniſters, to inſence the King againſt them in general, the Church of *England* as well as Diſſenters; if this be your love as you pretend to them in Print, they may bleſs God they are not (and it greatly concerns all Proteſtants to pray earneſtly, and endeavour by all lawful means that they never come) under your power, for if they ſhould, I fear they will hardly come off as well as *F. B. G. K.* and *W. Bradford* did: Now here its proved they accuſe the Proteſtant Miniſters, as being for the other Governments, O. and *R. C. &c.* and againſt the King: Now I ſhall prove, that theſe *Foxonian* Quakers have alſo accuſed them

for being for the King, the Book *Guilty covered Clergy man*, &c. pag. 48. says of the Ministers, 'mind 'reader what these Men hunt after, even blood, blood; this is because the Ministers say, their Doctrine against Swearing *was a fragment of the Germain Anabaptists*; but judge Reader, whether this afore of their incensing the King against the Protestant Ministers is not a fullen proof of *their hunting after Protestant Ministers Blood*, then that saying of the Ministers they so term for in their Book aforementioned pag. 48. Say they, 'but stay Sirs, was it a Quaker, or was it a 'Priest that lost his Head on *Tower-Hill* by the Sword 'of Justice (mind that) were both your Hands (*i. e.* 'two Ministers) clear of the wickedness of that bloo-'dy Design (that Design was as they word it else-'where, in bringing him *i. e. Charles* II. into his 'Father's Throne) but the Quakers go on saying, if 'they were its well, but there were so many of your 'Generation concern'd in that piece of Treason (*i.e.* 'to restore *Charles* II.) had the State disputed it, ac-'cording to the Provocation they might have found 'sufficient cause to cut many Priests shorter by the 'Head; again say they, doth not this show that the 'Priests have as little mind to the Protector as they 'have to the Quakers; doth not here appear the Spi-'rit of *Chr. Love* and his Fellow Traytors, who took 'on them to treat with *C. Stewart* the proclaimed 'Traytor to the Government at *Breda*, for the putting 'him into that they call his Fathers Throne, for which 'and his other Treasons, he (*Chr. Love*) lost his Head, 'see (say they) A short Plea for the Commonwealth, '*&c.* and therein the Priests Treasons, doth not the 'Spirits of the Bishops appear, *&c.* in their Book the 'West answering to the North, *&c.* pag. 89. Finding the Quakers here and elsewhere espouse that Book, I got it, and find the drift of it was to incense *Ol. Cr.* and them then in Power against the Protestant Mini-sters; again say these Quakers, 'is *Chr. Love*, *Charles* 'Stewart and the *Scots* overcome, and the Bishops

'plucked

'plucked up Root and Branch, &c. But since the Restoration said they of the Ministers in *R. H.* works, when *R. C.* was made 'Protector, whom the Priests 'flocked to, and did cleave unto him as they did unto all them before for their own ends; and again in 1674. *W. Penn* to incense the King against the Ministers, cites one of them saying to former Powers 'do not I beseech you consent to a toleration of *Baal*'s 'Worship, and for fear it would not inrage them, he adds his aggravating explanation, says he, 'as 'much as to say away with the Bishop's, whole Mi-'nistry and Worship of the Church of *England*; again this same *W. Penn* quotes a Minister saying, 'thus, so many Delinquents, that is to say, Royalists (says the Quaker, fearing it would not effect his Bloody Design without his aggravatings) 'are in 'Prison and few brought to Tryal, did he mean to 'release them? (says *Penn*) again they quote a Mini-'ster saying, what the Word cannot do the Sword 'shall; and again, these Quakers upbraid the Ministers in 1660. and say to them, 'you are forced to 'creep under the shadow of those whom you called 'the common Enemy; thus Malicious were they when the King came in, although as is afore shewn they used the same Terms; much more I have collected of their Seditious and Malicious Printed Doctrines, again the Protestant Ministers as being for the King to *Oliver*, and to the King in 1660. for being against him; I am sure, if these Quakers be not *the best to be spared*, this wicked envious *Foxonian* Spirit is; and Reader judge, whether these *Foxonian* Quakers be not more Malicious Informers, than *F. Bugg* whom they so persecuted as such for discovering them; for this Book out of which much of this their Envy is taken is falsly titled, *A wholsome Information to the King*, &c. wherein they do what they can to induce the King to destroy the Protestant Ministers, and were so drunk with Envy and Thirst after their ruin, that you could not see your own Confusion, but

made to Copy out your own Condemnation; for in *Ol. Crom.* time, you eſpouſe and recommend a Book againſt Monarchy and the Proteſtant Miniſters, becauſe then ſuch Books were in Faſhion at *Whitehall*, but when times turned, and Papiſts and their Works more in Faſhion and Eſteem at Court, then you promote and eſpouſe a Papiſts Book in Defamation of the Proteſtant Religion and Miniſters, and ſay you are not *concern'd* to anſwer it; if *Pope* or *Devil* will but defame the Proteſtant Miniſters, *G. Whitehead* and *W. Penn*, *&c.* will be their Factors to help to vend ſuch Wares they ſhall have their recommendations; nay, theſe *Foxonians* can forge or fetch News from *the Pit of Damnation* to help on that Work as is here ſhewn, and this Wicked Spirit is that they Blaſphemouſly term *Chriſt*; *the Spirit and Power of God*; but in caſe they pretend that Book is not theirs, but Printed in theirs as the Papiſts, yet by their own Rule they are chargeable with it, having Printed Epiſtles of high recommendations of the Author *J. C.* and his Works, who Printed it, and theſe their high Praiſes are fixed before the Book to encourage the ſelling and reading of it, of *Fox* and his Wife both; *Penn*, *Whitehead*, and this Wicked Defamation of the Proteſtant Religion, Bible and Miniſters, of the Papiſts is particularly mentioned in the Title, and printed in a larger Letter than the reſt, and the whole Chapter intire together (and not taken in parts) and yet they ſay they are *not concern'd*, but could be concern'd to print that more large and full than the reſt, to defame the Proteſtant Miniſters, and gratifie their Elder Siſter *Rome*, and is highly commended by the *Foxonian* Quakers, and the commending of an Author or Publiſher of a Book, implies their approbation of it, as you charge 21 Divines with *J. Faldees* Errors in his Book.

And ſome Perſons having ſet their names after *J. Gilpin*'s Book, *&c.* in confirmation of the Truth *of the Relation*, and ſay only thus, *we believe this Relation*

to

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to be true, yet in your Answer in your *great Mystery*, &c. you charge all them Persons (who only attest as to the Truth of the matter of Fact) with the Doctrine in the Book; notwithstanding he *J. G.* says in his conclusion, *he procured* several Persons to testifie the probability (*if not the certainty*) *by what they have seen and heard*; notwithstanding they give not every Man such Epistles in recommendation of him, as you do of *J. C.* the Author of that Book, in which that Wicked and Seditious contempt of the Protestant Reformation, Bible and Ministers; also consider how you testifie against what you like not, as the Christian Quaker *D. S.* and give it as a reason or cause of excommunicating *G. K.* for his not calling *in or not clearing* the Guilty, *i. e. Penn* and *Whitehead*, &c. *of their Errors*; therefore if you had not approved of that Book of *J. C.* you would disown it, and published against it, as you have done against others less deserving, if you were True Protestants also, you could injoyn Mr. *Pennyman* publickly to condemn his throwing your Seditious Pamphlets on the ground in the *Exchange* and burning some wast Paper, and say he was *instigated by the Devil*, but sure it was a worse Spirit instigated you to print and recommend that wicked Defamation of the Protestant Bible and Ministers; then that *G. W.* could say *his brought a great reproach on Friends*; but this wicked action of yours are far greater reproach to the *English* Protestants, and more justly to be condemn'd; but you knew who you pleased, and that you had them great in Power to stand by and gratifie, and incourage you in defaming the Protestant Ministers; so that it was not then your Interest, and therefore might and did say *you were not concerned*, no not to vindicate but to defame the Protestants, and although in your last years *Foxonian* Conclave *in White-hart-court*, in your Laws then made, you use not the same Terms (because you have been detected) *as Tythes and Church Rates*, &c. but do in more squinting quibbling terms, that your De-

ſign and Preſumption may not be ſo eaſily ſeen, impoſe the ſame things, ſaying, 'we recommend unto you the holding up the Holy Teſtimony of 'Truth, and that in all the parts of it, for Truth 'is one and changes not (and ſay they) what it convinced us of to be evil in the beginning it reproves ſtill, and ſo what it *juſtified* in the beginning (*i.e.* the Actions in 1648. *&c.*) *it juſtifies* ſtill, for ſay they *Truth* (*i.e.* the *Foxonian* Spirit) *is one and changes not*; hereby have they confirmed all their former Seditious Doctrines in Print, as well againſt the King as againſt the Proteſtant Miniſters; nay, all their contempts of our Lord Jeſus of *Nazareth*'s Perſon, Blood and Sufferings; therefore whatever ſeeming fair Confeſſions they may (for to deceive the Government) now make, of owning the preſent Government, as conſiſting of King, Houſe of Lords, and Biſhops, and Church of *England* as now Eſtabliſhed, and the Scriptures, and Chriſt, yet they have hereby (*i.e.* their Meetings Injunction) not only owned, but alſo in as plain Terms, as they durſt, commanded their Subjects to hold them up, and in order thereto it is, that they do ſo defend their old Blaſphemies and Seditious Printed *Ancient Teſtimonies* of their Idol of Jealouſie *Fox*, *&c.* whilſt they pretend to believe and own the contrary: And although this Tryal hath been long wrot, yet had not been now publiſhed, but that they inſtead of diſowning theſe erronious *Ancient Teſtimonies* as they ought, if they were True Proteſtants, they cover and excuſe them, and pretend they are ſuch *quiet* innocent ones *in the Land*, and therefore that People may not be deceived by their good words, but may ſee them as they are envious Slanderers and Perſecutors of the Proteſtant Miniſters, is this now publiſhed alſo, becauſe theſe *Foxonian Rabſhakes* are ſo ſhameleſs, as to *challenge it as out-doing the Devil* (their own *Foxonian Spirit*) becauſe after it was proved is ſaid in *diſcovery inlarged*, *&c.* 'I find their Books 'ſtuft with ſuch baſe Inſinuations and Defamations

'of

'of almoſt all People, that the chief drift of them 'ſeems to be to render the New Teſtament, and the 'true Faith in our Lord Jeſus, and the Miniſters 'and Profeſſors thereof Infamous and worſe than the 'Papiſts, and are ſo bold as to adviſe and direct to 'the taking away and deſtroying Property: Now, I ſay, *he the Devil hath out-done it in*, and by themſelves, as in pages 10. 11. 31. 32. 34. to 38. of that Diſcovery, and alſo more fully proved in *the Sn. in the Graſs*, &c. and Satan diſrobed, &c. and by *George Keith*, in ſeveral Books printed by him. Alſo in one Sheet, titled, *an Eſſay to allay G. Foxes Spirit*, which may be Printed at large, containing about Twelve Sheets, but in this Citation they are Guilty of that they ſo defame *T. C.* for, for they leave out theſe Words *and Defamations*, whereby they not only wrong the Citation, but the Senſe alſo; and your own Conſciences cannot but know (unleſs they be ſeared) that its true, although you are ſo proud you will not hear; I have forborn naming ſome Perſons and Books, in reſpect to ſome concerned, and although the Citations be ſhort, yet they are true, and in your own Printed expreſſions; I ſay, 'if you think theſe things too hard, 'with the Light of Chriſt ſearch your ſelves, and ſee 'if it be not the reward of your own hands, and if 'you ſay wherefore am I made publick, (its your 'own anſwer) thou (*Foxonian* Spirit) haſt committed 'thy lewdneſs before the Sun, therefore openly art 'thou reproved, who haſt ſinned openly; alſo again 'you ſay in Print, muſt not Jealouſie be ſtirr'd up 'in the Powers of the Earth againſt them (*i. e.* Pro-'feſſors) as they have again others: And although I am ſenſible your influence and intereſt is ſo conſiderable, that I know not how ſoon I may feel the tender love of your Spirit as *W. Bradford* did; yet I am not afraid nor diſcouraged from diſcovering you for all your Policy, that who, or what ever Intereſt govern, you are ſure to be of the riſing ſide, for you have ſome great among you of all ſides, and alſo I

know and have proved, that the *Foxonian* Rabſhakes are not Children in Malice, but Men, yea ſtrong and old Men in Malice, and Contempt of the Scriptures and Proteſtant Miniſters, and do more juſtly deſerve to be taken notice of by the Magiſtrate, than the poor Country Juſtice did for uſing an *&c cetera* in his Warrant for Commitment of *Fox*, or then *G. Keith* and *W. Bradford* did; and ſeeing you term others Rabſhakes, let the Reader judge whether that name belongs, not to you *Foxonians*, *Whitehead*, *&c.* who gave theſe and many more names to Mr. *Pennyman* to defame him, *viz.* you called him 'grinning Dog, barking Cur, 'the Devils Agent, the Devils Porter, the Devils 'Drudge-Vaſſel of Hell, ſetting open Hell Gates, 'Bond-ſlave of Hell, curſed for ever, curſed Serpent, *&c.* Unclean naſty Spirit, *&c.* although one of the cleanlieſt neateſt Men in *London*; but to prove the *Foxonian* Spirit is a *naſty one*, obſerve as follows their *naſty* words, as I find them in Print by one *J. Wiggam*, who had ſome controverſie with them, they writ this to him, 'this hath cauſed thee to ſpew out on a 'Paper— for the Dogs to lick up— they take ſo much 'of thy filthy ſpewing it cauſes them to vomit— thou 'purges upward and downward— thou needs one to 'wipe thee— thou mak'ſt a pitiful ſtink— through thy 'vomiting and purging thou beſmears every one that 'comes nigh thee— one may follow thee by the ſmell, 'wilt not give over vomiting— thou ſtinks all the 'Country over— like a Man with a ſcall'd Head, and 'Horſe with a gall'd Back— making People Vomit 'and Spew— that they make ſuch a ſtink— thou may'ſt 'be aſham'd with thy filthy ſpewing, if thou wert not 'Impudent; alſo *Margaret* (*Foxes* Wife) wrot thus 'to him, thou haſt committed Sacrilege which will 'never be forgiven thee— thou art accurſed and no o-'ther Portion canſt thou have— thou Infidel— Child of 'Darkneſs— the Curſe Chriſt hath pronounced on 'thee, thou art the Man thou Impudent Lyar— night 'Owl, wicked Lyar; and as I can find the cauſe of

all

all this nasty and *rabshake* Language from them, was, because he disputed against them about the *Light in every Man*, and published something about it; now if you can shew me such nasty Words from *J. P.* and he to have been *the Devils Porter*, to spread, fetch, or forge false Intelligence *from the Pit of Damnation* and the Papists, in Defamation of the Protestant Religion and Ministers, as I have produced of yours, then I grant his Spirit as nasty and as much rabshake as yours; but in case it be so, that will not clear your Spirit from being *a nasty and rabshake one*, but if you cannot smell this your *Foxonian Spirit to be a nasty one*, you have lost your senses, else you may follow this nasty *Foxonian* Spirit by the smell, and herein your Chief Priests be proved to be the *Devils Porters*, and which they wrongfully charge on others without proof, and this your matchless Pride and Insolency, in accusing the Protestant Ministers to the King for being for *Ol. Crom.* when you were more guilty, caused *J. P.* to write out *the Quakers Unmask'd*, &c. and send to you privately, to make you sensible of your Error, but your Pride cannot bear reproof, but threatned him *F. B.* and *T. C.* for mentioning it, but its now in Print; but I think that which encouraged you so to defame the Protestant Ministers was, because you was as sure of encouragement and countenance (if not reward) in that Work from some then great in power, as your Fathers *Fox, &c.* formerly, they having many of the chief in the then Army, who countenanced them then, as *W. Penn, &c.* lately. And, I say, in case you do not as publickly testifie against these Wickednesses of your Chief Priests, as you did against the Christian Quaker *D. S.* then all you *Foxonian* Quakers are chargeable, as guilty of them and your pretended counterfeit new Confessions ought no more to be believed, or clear you, than a Thief when he is convict of Theft, his saying he really believes the Ten Commandments may clear him; but the *Foxonians* falsly accusing the Protestant Ministers

and

and endeavouring to render them odious, prove its true as they themselves say, that 'Runnagadoes 'are the violentest Enemies against them they have 'deserted, for none are more implacable Enemies to the Protestants than *Fox, Whitehead, &c. who once professed the same*, this their own Doctrine is proved true in them *Foxonian* Chief Priests, *G. W. &c.*

For, I think, if all *Algier* were searched, that of all the Runnagadoes that have been there this Hundred Years, there cannot be found so many Defamations and Contemptious Expressions in Print, of the Person of our Lord Jesus of *Nazareth*, and his Blood shed on the Cross, as there is of these *Foxonian* Quakers, in their Printed Books in *London*; its pity that this Protestant City should be the only Garden of the World to breed and nourish such Plants, and send or sell the Seed of such degenerated Plants of a strange Vine; what must *London* out-do *Algier* in defaming the Christian Religion, especially the English Protestant Ministers, to encourage loose Atheistical Persons in the same Work, for reprinting these their wicked Works, with such high commendations on the Authors affixed before them, tends to the Destruction of the Protestant Religion, as the Gun-Powder-Treason did, and the chief Actors therein no more deserve commendations than them; and these Quakers have approved of those wicked Actions in their *Ancient Printed Testimonies*, now under-hand injoyn'd their Subjects to hold them up, for these of theirs were from the Spirit of Truth, or the Spirit of Error, if from the Spirit of Error, its needful they testifie against them as publickly, as they did against the Christian Quaker *D. S.* for owning *Fox* and *Whitehead* Guilty; therefore, in case they do not disown them its Evidence, they do own them as the Testimony of Truth, and so are confirmed and injoyn'd (by their 1696. *White-hart-court* Conclave) to be maintained and held up, as some part of the Testimony of Truth.

Now

Now consider you Quakers who be honest minded, although deceived by your Priests, *G. W. &c.* who are so wicked as to accuse this Man, as endeavouring to have them *destroyed (nay crucified too)* because he justly and truly complaining, *the Protestant Religion was in danger by them to be rooted out*; and yet they in the same Pamphlet are so wicked, so early as in 1660. to accuse the Ministers in general as dangerous to the King, and for being against him, and for the former Governments, although they themselves were guilty of the same in a higher degree; for says they to the King, Friends then 'called Cavaleers you are 'become cursed in all your endeavours— the purpose 'of your hearts have been known to be always against 'Truth it self— and though your Kings, *&c.* have 'been cut off in wrath (and says) except you repent (of endeavouring to re-establish the King and that Government) 'you and your Kings, *&c.* and lordly 'Power (by which you have thought to exercise 'Lordship over my Heritage) shall be inslaved by the 'Devil in the Pit of Darkness, where he (*i. e.* the 'Devil) shall Reign your King and Lord for evermore, this they say was from the Lord, and sealed 'by the Spirit of the Eternal God: Yet these Forgers the *Foxonians* could leave the whole Message out, and great part of these Citations; again says *E. B.* to *O. C.* of the King's Friends, 'I know the Lord hath cursed them— 'and what thou hast done unto them and their King, 'should not be reckoned against thee by the Lord, 'if now thou wert faithful, *&c. i. e.* take away the Ministers and their Maintenance, for that was one of the sins they counted *O. C. &c.* then guilty of; for say they to *O. C's.* Council, *the same false Prophets* (Protestant Ministers) *you establish by a Law which deceive the Nations*; again says the same *E. B.* to the Parliament, and that in 1659. but about 6 Months before the Restoration; 'while thus it hath been in our Na- 'tion, that our Kings have attained to the Throne 'of Government Hereditary, and by the Succession of

'Birth,

'Birth— as hath been the cuſtom in our Foreſathers 'days, that knew no better— whereby the Inhabi-'tants have been always ſuffering, and liable to great 'Oppreſſions, being under ſuch a Government, fal-'ling from Parents to Children after the manner of 'the Heathen Nations; again p. 3. 'the Lord hath 'begun to appear, and ſhewed us the bondage our 'Forefathers lived in, and we our ſelves been ſubject 'too, by reaſon of the Government ſtanding in a 'ſingle Perſon ſucceſſively— now our Eyes are open-'ed to behold better things, and pag. 6. ſay to the Long Parliament, 'its on me to lay it before you '(even as the Contenders for *England*'s Liberty) whom 'the Lord honoured in the Beginning to remove Ty-ranny, *&c.* But this whole Libel and other Treaſon-able *Ancient Teſtimonies* of theirs is left out in reprin-ting *E. Bs.* Works; but by theſe and many more of ſuch ſtuff of theirs as I have collected, the impartial Reader may judge, whether or no theſe now *Foxonian Quakers*, *Whitehead*, *&c.* are not very ſhameleſs and wicked, to accuſe the Proteſtant Miniſters (many of whom were not conſenting, but againſt theſe Proceed-dings, eſpecially them this Man pleaded for) when as themſelves was guilty of the ſame or worſe, in abet-ting and encouraging them Governments againſt the King, and incenſing them againſt the Miniſters, be-cauſe they favoured the King and his Intereſt, had not theſe Quakers more need with ſhame, put their Mouthes in the Duſt, but they found out a way to make the Papiſts amends, by helping them to defame the Proteſtant Miniſters; and becauſe theſe *Foxonian* Chief Prieſts be ſo ſhameleſs, as to ſeemingly deny theſe things being charged againſt them, ſaying, "I 'defie the Father of Lyes himſelf to out-do this, and therefore I will give you ſome more of their Trea-ſonable *Ancient Teſtimonies*, and boaſting of their *Vin-dicating in the Field with their Blood*, although in *Foxes* Journal they have left it out, in their Book the Weſt anſwering to the North, 79. pag. ſay they, 'why was

'*Strafford*'s

'*Strafford*'s Head cut off, and *Canterbury*'s, and *Charles Stewarts* as Traytors, for endeavouring to subvert the Fundamental Laws of *England*, and what justice was there in all these, if a Sessions may make Laws, *&c.* Now that they may not pretend this is rather a blaming then justifying, its indeed a blaming them for making Orders for Imprisoning *Fox*, *&c.* but not for them actions, and farther say they, '*Charles Stuart* and his Lords committed Men, as *Canterbury*, *&c.* and early he heard of it, and was constrained to submit unto the Petition of right, to keep that his wrong doing from being further questioned, and for his other Arbitrary Actions, *&c.*— and what befell his particular, need not be mentioned,— being recorded in the Blood of the late Wars, and the destruction of him and his Family; the sad examples of his (*i. e.* Gods) righteous Judgments, *&c.* and pag. 89. doth not here appear the Spirit of *C. Love* Priest, and his Fellow Traytors, who being within the Jurisdiction of this Common-wealth, took on them to commissionate Men to treat with *Charles Stewart*, *i. e.* *Charles* II. the Proclaimed Traytor of the Government at *Breda*, for the putting him into that they call his Fathers Throne; for which and his other Treasons he lost his Head 1651. See the Plea for the Commonwealth, and therein the Priests Treasons; doth not the Sprouts of the Bishops appear in the *etcetera* is *Chr. Love* dead the *Scots* and *Ch. Stewart* overcome,— are the Bishops plucked up Root and Branch, *&c.* again pag. 95. call to mind to whom this Generation (*i. e.* Ministers) joyned in 1648. and 1650. even with the common Enemy *Charles Stewart*, *&c.* by War and Treason to effect it, see *Chr. Love* and his Treasons in a Plea for the Commonwealth, *&c.* forget not the wonderful deliverance from them, and they Quakers being Imprisoned, they take it so heinously, that of it they say pag. 96. 'There is not 'found one such example in Queen *Mary*'s cruelty, 'only some such thing was set up at *Whitehall* Gate,

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'to hinder People from passing— to complain of their 'Sufferings by the Bishops, which *Charles Stewart* called Tumults— and by that Guard one was slain, at 'the place of the shedding of whose Blood was *Charles Stewart*'s Head struck off, and his Blood powered on 'the ground, a remarkable record of the righteous 'judgment of God; again pag. 102. they say whom 'Justice hath cut off for arbitrarines, as in *Strafford*, 'Canterbury, *Charles Stewart*, &c. these are the *Foxonian Quakers Ancient Testimonies*, and implicitly (although not in plain words) now by their last Conclave their Subjects (*i. e.* the *Foxonian* Quakers) are injoyned *to hold up*, for say they, 'Truth is one and changes not, 'and what it convinced us of to be evil in the begin-'ning, it reproves still, therefore Friends be zealous 'and strict for the Lord's blessed Testimony in your 'selves, in your Families; here you may see what their Spirit, which they term Truth, counted *evil and reproved* in the beginning 1657. and what it owned and justified; also even the worst of their Actions 1648. and so as their Spirit changes not in *what it condemns as evil*, nor doth it change in what it owned, vindicated, and justified then, but what it then justified it doth the same still, *for it changes* not, if they the *Foxonians* say true, but finding these *Foxonian* Quakers so commend and espouse *the Plea for the Commonwealth*, &c. I bought that because I would be fully inform'd what their *Ancient Testimony* in the beginning was, and find it much agreeable to the others of *Fox* and *E. Burrows*, for pag. 2. its said 'I am 'sure the late King was not owned in such unwar-'rantable practises, &c— but for so doing had Justice 'executed on himself as a Traytor, and pag. 10. *Chr. Love* would have denyed the Jurisdiction of the 'Court, if he had not remembred what it cost his 'Master *Charles*, against whose Authority *Chr. Love* 'was as well as that Traitor was, again pag. 13. say 'they, when God put by all their (Ministers) mischie-'vous intents, and brought Justice on the King, &c.

again

again pag. 16. its ſaid, when the 'Providence of God—in the Juſtice of the Nation had brought the King to Execution, and chang'd the Government for the beſt advantage of Religion and Juſtice; how did the Men of this Generation (*i. e.* Miniſters) endeavour the deſtruction of this Commonwealth; what mourning was there among them for *Tames* (*i. e.* the King) fetching deeper ſighs for the King's Execution than the purer Cavaleers, and pag. 3. ſay, for the Treaſons *Chr. Love* was guilty of, they are no leſs than Combination with the *Scots*, and *Charles Stewart* Son to the late Tyrant, to bring him in as King of *England*, and pag. 20. ſay, whether any Men within the Juriſdiction of this Commonwealth, taken on them to treat with a Foreign State, and the proclaimed Enemy of this Commonwealth *Charles Stewart* be not an act of Treaſon: If theſe Quakers object this Book was not theirs, yet I ſay its by them eſpouſed and recommended, and the ſame Principles aſſerted in theirs, as againſt the Kings both *Charles* I. and II. and in owning *Oliver*, *&c.* in what they did againſt them, but its very likely *G. Biſhop*, *D. Holliſter*, and Captain *Pior*, who were Quakers, and of *Foxes* chief Men in thoſe days, and actually concern'd with *Fox* in the Book *Weſt anſwering to the North*, &c. were all or one of them chiefly concern'd in this Book, and were great Men with *Ol. Crom.* then, as in *the Snake in the Graſs* is obſerv'd of *Biſhop*, and its *Foxes* method to charge the Perſons who recommend a Book, or ſomething in it as well as the Authors, as in his Anſwer to *J. Gilpin* and others I find, although not more recommendations thereof, than theſe Quakers have given of this, but the ſame Principles is in their other *Ancient Teſtimony*, in the beginning which they now injoyn their Subjects to hold up: But judge Reader, if theſe *Foxonian* Cardinals *Whitehead*, *&c.* were not very Shameleſs, in that they durſt thus maliciouſly accuſe the Proteſtant Miniſters to the King (ſo ſoon as 1660.) for being againſt his Father, and for *Oliver*

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and them Governments, when as themſelves (that is *Foxonian* Quakers) were ſo highly guilty in the ſame Caſe; and here I have proved their *being out of Chriſt's Doctrine*, and ſo by their own Doctrine *to be of the Devil*, for here afore you ſee how heinous a ſin they make it, even *as Crucifying our Lord*, for ſaying, 'the 'Proteſtant Religion was in danger to be rooted out 'by the Quakers; here its plain they did not do as they would be done by, for in the ſame Libel they inform againſt the Proteſtant Miniſters as dangerous to the King; theſe *Foxonians G. Whitehead, &c.* reflect on, and endeavour to incenſe the King againſt the Men, the *Creatures, they ſtrike at them*, therefore their Spirit or Light, which they blaſphemouſly *term Truth, and the Spirit of God, &c.* cannot be the ſame Spirit as Chriſt and the Apoſtles had by their own judgment; now ſeeing its not Chriſt's Spirit, and they ſay there are but Two Spirits *Gods* and the *Devils*, and themſelves have judged it; I have now proved them (the *Foxonian* Chief Prieſts) ſo Wicked and Malicious againſt the Proteſtant Miniſters, that they have informed againſt them to *Oliver, &c.* for being for the King, and aſſoon as ever the King was reſtored, they were ſo abominable ſhameleſs as to inform againſt them, for being againſt him, when themſelves were guilty of the ſame in a higher degree, and were not content, although they had *Chr. Love's* (a Miniſters) Life; but they accuſe the Miniſters in General, as in pag. 12. its ſaid, 'for the Parties this Caſe reſpects, 'it runs through generally the whole Miniſtry of the 'Nation, and in their Book *Information to the Army*, '&c. pag. 7. ſay they, when a company of greedy 'Prieſts came to tell you they had not engaged with 'G. *Booth* in the Rebellion, but your real Friends 'Quakers, who gave you and the Army intelligence 'about the Inſurrection in *Cheſhire* (*i. e.* Sir *G. Booths* 'for the King) were ſpoiled by the Rebels, *&c.* 'and in their Book the Weſt to North pag. 102. ſay 'they, theſe Innocent Servants of the Lord (*G. Fox*

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Ed. Piot. 'Many of them have drawn the Sword and 'fought in the Field from first to last; also p. 16. say they, 'the Laws, *&c.* The defence of them we 'have in the late Wars vindicated in the Field with 'our Blood. But this and many others they have left out, in reprinting the Letter in *G. Fox*'s Journal, as may hereafter be more fully shown. But, in the mean time take this caution, not to trust nor believe these now *Foxonian* Chief Priests, *W. Penn* and *G. Whitehead*, &c. in what they print or recommend to you, as the works of their Fellows, *Fox*, *&c.* or as other mens words; they have so altered them in many places, by leaving out and adding, to forge them to their purpose: Therefore you may judge what abominable falshoods they will impose on the World hereafter; when those few now living, who are able to detect them, be dead; but there is a Collection (of as many as are found) to be published, that by that you may judge of the rest of their Works, what grose Forgers they are, and will be. And seeing they say *they are contrary in Principle and Doctrine* (to the Protestant Ministers,) and 'we cannot (as they say) own 'both, but must deny one: Therefore, either all the Generations of Protestants in all Ages, to the end of Time, not only Ministers, but Princes, and all Estates and Degrees must be condemned as *Antichrists* and *Apostates* (as these *Foxonian* Quakers have, and do record them to posterity,) except one *Thorpe*, *&c.* or else these *Foxonian* Quakers Blasphemous, *Seditious Ancient Testimonies*, which their *Truth* at first taught them, must be condemned and disowned. Now whether is most reasonable, that these few *Foxonian* Quakers (most of them being dead, except *W. Penn* and *G. Whitehead*) come under the deserved blame of false Accusers, and men influenc'd by a wrong Spirit; and their Blasphemous and Seditious Testimonies publickly condemned; or their infamous Contempts and Slanders be recommended to after Ages for Divine Revelations; and the wicked Authors, as the only *Pro-*

phets of God in this Age. What can be their intent, but that their Blaſphemous, Seditious *Ancient Teſtimonies* may be of as great or greater Authority than the Holy Scripture.

But as a further proof, that they, theſe *Foxonian* Quaker's Spirit is not Chriſt's, the Apoſtles and all Proteſtants, but an avowed Enemy to the Proteſtant Religion, and Miniſters in general. They are not content with their own volumnious defamatious Slanders, they have filled the World with by their printed Libels; but to gratifie the Papiſt's intereſt (which then was great, and able to defend and reward them,) therefore they joyn with their elder Siſter *Rome*, and print in 1671. with their own in *J. C.'s* Works (highly extolled by *W. Penn* and *G. Whitehead*, *Fox* and his Wife) A Papiſt ſcandalous Libel; wherein they term the Proteſtant Bible *Brazen-fac'd Book*, and villifie the beginning of the Reformation; and give the Proteſtant Miniſters the ſame Helliſh Names as their own Books do; and ſay, 'to ſee ſuch ſtand in 'a Pulpit with ſuch a Brazen-fac'd Book, as is their 'unjuſt Bible; and term it corrupt, and a perverſe 'Book. Such *Brazen Faces* had theſe *Foxonians*, when the Papiſts intereſt was great. *Haman* like, improving their intereſt, to deſtroy the Proteſtant Miniſters becauſe they would not bow to their blaſphemous Spirit. This ſhews what kind of Proteſtants they would have proved, if what they then expected had taken effect; even ſerving the Proteſtants as they had done all the former Governments from 1648. to 1660. own; and encourage them while they proſper; but when like to fall or gone, then exclaim againſt them; and would do by the Proteſtants as they have by the Diſſenters, Inform againſt them, when it's for their intereſt; and tell the Papiſt their elder Siſter, 'how ſhall ſhe ever, without great dan-'ger to her ſelf, put confidence in ſuch Hereticks as the *Engliſh* Proteſtants be. And it's not unlikely, but that they printed at large this ſeditious Libel

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of the Papists against the Protestants; and put it into their Works, in such a remarkable Character, as an earnest-penny, that they may come in with their elder Sister *Rome* for a share, when they see it for their interest to pull off their Masks.

Another proof I shall give, that their Light or Spirit is not from Heaven above, but more likely from the Pit of *Damnation* below; for to Defame the Protestant Ministers, in a Book Entituled, *A Serious Warning*,&c. they say, 'could people hear the cry 'of Thousands out of the Pit of Damnation, they 'would here others thus lament; Presbyterians and 'Independants, under the Notion of Gospel-mini-'sters, were the Men that seduced us hither: This 'is (say they) the cry of Thousands of our dear 'Countrymen. This was in 1675. for the Episco-pal Clergy; they had Damned them years before. But this shews you are well acquainted in Hell: but, altho' I dare not pretend to be so conversant with Hell as you; yet, have cause to suspect that you forge false intelligence from thence; for you who are so accustomed to abuse both living and dead, may be thought to do the same here also; and I rather think, there is, and will be more there so *crying* against your Idols of Jealousie, *Fox* and *Whitehead*, &c. and that it's *Fox*'s blasphemous lying Spirit as was in your brother *Foxonian* Priest, *Solomon Eccles* (that lying Prophet of yours) that hath *influenc'd* you to invent and print this envious Slander against the Protestant Ministers, to gratify your elder Sister *Rome*; and this shews that you are hers (if not, the Devils as you charge Mr. *Pennyman*) *Factors*, *Porters*, and *Agents* to promote spread and vend her Wares; and that you agree and like well her contempt of the Protestant *Bible*, and the *Ministers*; and if all *Rome* and your own hellish Names be not enough, you will to help out, forge news from *the Pit of Damnation* also to help; and altho' you seem to envy against your elder Sister *Rome*, it's for Preheminence, because you must be

exalted above all. But you like well, and take her part in defaming the Proteſtant Religion; *Bible* and *Miniſters*; nay, you are ſo *Brazen-fac'd* as to inform againſt a Proteſtant Miniſter *G. G.* for as you ſay, praying for *Oliver*'s Army (ſent to high *Spaniola*) thus, 'Lord bleſs the Army of the Lamb againſt 'the Beaſt, and give them ſucceſs; and you term him 'notorious lying Prophet, poſſeſs'd with a Legion of 'lying Spirits; and in the concluſion, warn People 'againſt the Presbyterian and Independant Miniſters 'in general, as the Plague. But why are you ſo angry? I find it's becauſe they had ſubſcribed to an Epiſtle wrote in recommendation of a Book of *J. Faldoes*, in diſcovery of your Errors: But have not you here recommended this wicked Work *J.G.*'s Book wherein is this contempt on the Proteſtant Religion and *Bible, &c. as a Brazen-fac'd, falſe and perverſe, corrupt and unjuſt Book*, and the whole Generation of *Engliſh* Proteſtants. For, after many of your helliſh characters of *Witches*, &c. given them there; then ſay you, 'if the Teachers be ſuch, what muſt the 'Proteſtants themſelves be, *&c.* Your eſpouſing and recommending this and your own Defamations are of much worſe conſequence to the Proteſtant Religion, than theirs was to Quakeriſm; or than *W. Bradford*'s printing for *G. K.* whom you impriſoned, and took away his Goods; but in theſe afore inſtances you have proved your ſelves no Friends, but Enemies to the Proteſtant Bible and Miniſters: And ſurely it's high time for all Proteſtants to have a care of *Rome at home* (*i.e.* the *Foxonian* Quakers); for, an Enemy within is much more dangerous than at a diſtance: But let's examine whether you *Foxonian* Quakers are not guilty of owning *Oliver*'s Army as well as *G. G.* (whom you ſo maliciouſly inform'd againſt) or at leaſt what may amount to as much. There is enough afore quoted of yours againſt Hereditary Government, *&c.* and to *O. C.* ſay you in your Book good counſel, *&c. ſeveral Soldiers have been turned out*, what ſhould

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ſhould they do there, if, as you ſay, you 'deny all 'outward Fightings, with outward weapons for any 'end or pretence whatſoever; compare this and others of yours before 1660. and your fallacious pretence to the King; but you have a reſerve in your laſt yearly *Wnite-hart-court* Conclave; you may by the Authority of that *reaſſume* theſe, or the contrary, which you pleaſe of your *Ancient Teſtimonies* again: For indeed, moſt of your flattering Addreſſes and pretended ownings of the King, *&c.* are as fallacious and ſquinting as your confeſſions of Faith; for any one may make ſuch a ſubmiſſion to a company of Houſe-breakers, when they have bound him and his Family; or to any Pirates, when by them at Sea overcome and taken, *there is ſomething of God in it*, and in ſuch fallacious general terms as they would have put of the Parliament with, when their act about Swearing was in hand; but the weakneſs of it was ſhewed them, and they adviſed how to amend it, which was done when they ſee their ſquinting one would not do. And I find little in all their ownings of King *Charles* II. but if ever the 1648 cauſe ſhould come in faſhion, but that they might reaſſume all their *Ancient holy Teſtimonies* againſt King, Lords and Biſhops, *in the beginning*; their terms are ſo looſe and general, they will ſerve for the *Turk* or *Pope*, *&c.* as appears by their uſing their ſquinting term (*Ceſar* in Queen *Marys* Life:) but to ſhew the Quakers owning *Ol. C*'s power (for which they inform againſt the Miniſters) ſay they to him, *He* (God) 'gave thee the Necks 'of Princes to tread on, and their Dominions to 'inherit, and thou an Inſtrument in his hand was 'ordained (mark that) to lead forth a People whom 'he bleſſed with thee (was not this the Army) againſt 'a cruel People, and Oppreſſors, —— who exerciſed 'Tyranny until they were taken away (*the King and 'his Party*) and caſt out, and is a reproach unto the 'Lord and his People (*themſelves*) unto this day. —— Much more I could recite, but this proves their

owning *Ol. Crom.* Army as well as *G. G.* whom they term *a lying Prophet poſſeſs'd with a Legion of lying Spirits*; but he was a Proteſtant Miniſter; and they be all ſuch with them: But they may pretend it's not for going againſt the *Spaniards* as *G. G.*'s was, that we owned him *Ol. Crom.* but it was in his being againſt the King, Lords and Biſhops, which you owned and encourag'd him in, which was as bad; but for your owning of *Ol. Crom.* againſt the *Spaniards*, you ſay to him 'concerning the Armies and War in *Spain*, 'there is ſomething in it known to the Lord—— 'make no Covenant with Idolators. And again ſay 'you, concerning the Armies abroad—— is of great 'concernment to thee to ſtand or fall thro' them as 'to man's Account; and the War againſt *Spain*, be 'faithful to God in it; a true gipſy Prophet, (and whether he deſerved a Prophet or a Gipſy's reward judge.)

But, how this agrees with their novel fallacious pretence 1660. aforementioned, which *Fox*'s Name is to, and 11 more; and yet this *Fox* encourag'd *Oliver*, ſaying to him, 'Friend, thou ſhould'ſt have 'invited all Chriſtians --- that are againſt Popery to 'thee. —— Again, invite all that profeſs againſt the 'Pope in all Nations to joyn with thee againſt him, *&c.*

But theſe and much more they have left out in the reprint: But it's evident they have *Ancient Teſtimonies* againſt and for War, and ſo may *uphold* and *maintain* either as is moſt for their *ſordid Intereſt*, as they have about Swearing; but for their owning and encouraging *Oliver*, and all them Governments from 1642. to 1660. againſt the King and Monarchy, eſpecially the Family of *Stuarts*. I could give a long Book of Citations; altho' ſoon after the Reſtoration they were ſo ſhameleſs as to inform againſt the Miniſters therefore; and they were by Mr. *Pennyman* privately adviſed of that Error; but their pride and malice was ſuch they would not bear reproof.

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proof. Now, what great deceit is it in them, after all their complaints, because they were turn'd out of the Army; and boasting how *they had fought from first to last*, and encouraging *Oliver* to go on; yet when that interest against the King, which they had so encourag'd and espous'd was defeated, then to be so shamelels as to pretend they were against *all Fighting*, &c. Surely if a Pirate that has taken and robbed a Merchant Man at Sea, and afterwards the Merchant and Seamen again overcome the Pirates, and recover their Ship and Goods, would it excuse the Pirates then to say, 'they are against, and utterly deny all 'outward Wars and Fightings with outward Weapons, for any end, or under any pretence whatsoever: Surely such a sham would not excuse them, no more should these Quakers be excused. But yet, again for a sloop in *Pensilvania*, where the Government was in their own hands, they could Fight; nay because *G. K.* reminded them of their pretended *Ancient Testimony* against Fighting, they presented him as in p. 6. But it's worthy of consideration whether or no, that if *G. K.*'s reminding them of their *Ancient Testimony* were such a high crime, whether or no the Assertors, Promotors, and Holders up of that principle and *Ancient Testimony* in *England*, be not as dangerous and punishable as well as by them in *Pensilvania*, and that to be looked on as a sham, for here afore it's proved they could Fight and can Fight, and have a reserve for it, when their Spirit command them, for in their Declaration, *&c.* 10th. Month 1659. a little before the Restoration say they, 'He (*i. e.* God) 'might command thousands of his Saints at 'this day to Fight in his cause, --- and give them Victory over all their Enemies; but again say they, neither can we yet believe (mark that *yet*) he will make 'use of us in that way: tho it be his right to Rule 'in Nations, and our heirship (mark that) to possess 'the utmost parts of the Earth; but for the present' (mind the present) we are given up to suffer; but,

'how long that preſent will continue, it were worth 'knowing. Again ſay they, as Righteouſneſs appears 'in any we are ready to joyn with it in our Prayers, '——yea and otherwiſe (mark this otherwiſe, if it 'may not be made to mean what they pleaſe,) and 'further ſay they, when ever it (Righteouſneſs) ſhall 'appear, we ſhall rejoyce——and add our help there-'unto that it may proſper, (mark help) for the Eſta-'bliſhing of Righteouſneſs in the Earth; our all is 'not dear unto us, tho hitherto we have been ſi-'lent, *&c.*

But moſt of this and much more I find they have left out in the reprint of *E. B.*'s Works, altho' they ſay the ſubſtance *of it was given forth by* E. B. *being moved of the Lord*, and ſigned by 15 of them, in reſpect to ſome, I forbear their Names. But it's worth minding, in what ſquinting 2 Fac'd words they expreſs themſelves here; juſt as they do in their confeſſions of Faith, and their intended ſham owning the Government: (This is a digreſſion,) but to return.

I have here afore prov'd their owning *O. C.*'s Army againſt *Spain*; but it may be objected that I have not proved they term *Oliver*'s Army the *Lamb*'s; but *Fox* terms *Oliver* his *Dear Friend*, (yet in 1660. theſe Quakers inform againſt the Miniſters for ſaying they were his real Friends) and bid him ſtand up in *the Lambs Authority*; and for their owning of *Rich. Crom.* to him, they ſay of themſelves, they *wiſh well to thee*, '——and be eſtabliſhed in Righteouſneſs and Peace in 'thy Government. Again, if thou walk with the Lord, '*&c.* and preſerve his People (*Quakers*) then ſhalt thou 'proſper, and thy Name be greater than thy Fathers; 'and the numberleſs number of this People (*Qua-'kers*) will ſtand by thee, and defend thee and thy 'juſt Government, (obſerve how ſtrong and nume-rous they thought themſelves then in *Rich. C.*'s time,) 'and (ſay they) their Hearts ſhall cleave unto thee, 'and thou ſhalt proſper for their ſakes; and none of 'thy Enemies ſhall have power over thee to deſtroy

thee,

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'thee, tho' many may ſeek thy Life. —— Live '(ſay they) in God's Wiſdom, then none ſhall touch 'thee, and all that fear God (*Quakers*) will be on thy 'ſide and take thy part. Here the Father of lyes in *G.F.* could promiſe altho' not perform. Again ſay they to him *R. C.* 'thou art now ſet up in his (*i. e. Olivers*) 'ſtead; —— the hand of the Lord is in the matter, if 'but to try thee (O profound Prophet or elſe a Gip-'ſy,) and (ſay they) it's he (the Lord) hath brought 'it to paſs: This ſhews they owned *R. C.* in their ſquinting way, as they did the King.

Next, to prove their owning the Army in turning out *R. C.* and the Parliament, ſay they to the Soldiers, in their *Information*, &c. to the Army; 'if they '(*i. e. the Parliament*) cry up their priviledge to do 'what they liſt, then it's no Rebellion —— to call them 'away. —Again, if they will not harken to the cry 'of their Maſters (the People) but it may be call them 'Rebels if they ſhould be turn'd out (mark them words 'Maſters the People) when they are gone from that in 'which their power ſtood.

Again, to encourage the Army they ſay, 'the long 'Parliament counted it no Treaſon to oppoſe him '(*the King*) ſeeing the end was not anſwered, he 'ſhould have ſatisfied; and God decided the contro-'verſy, by overthrowing one, and eſtabliſhing the o-'ther for a ſeaſon. Again ſay they, the Army in put-'ting a ſtop to that which did retard from the end 'aforeſaid (*the good old Cauſe*) in God's ſight is no 'Rebellion: Much of this is left out in their reprint, but theſe prove the Quakers owning the former Pow-ers againſt the King; and ſay they to the Soldiers, *put no Cavaleers in place*, in 1659. and of them Cavaleers ſay they, 'thus ſaith the Lord, you are become curſed 'in all your hatchings; —— the purpoſe of your 'Hearts hath been known to be always againſt my 'powerful Truth: But in 1660. to the ſame People ſay they, You are now juſtly raiſed up to correct them (*i. e.* the former Uſurpers) as I afore ſay, flat-

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ter all Powers in being; but, like *Rats, fly from a falling House*; and exclaim and inform againſt them, when gone. Their Hypocriſie is great, and to be abhorred, as well as is their Envy againſt the Proteſtant Miniſters.

And notwithſtanding they had ſo highly owned and encouraged O. C. and *R. C. &c.* yet they inform againſt the Miniſters for ſo doing, not only in *E. B.*'s Works, but in other Pamphlets, as *Peaceable Advice*, &c. *Truth's Character*, &c. There they inform againſt them, for (as they, *i. e.* the Quakers, ſay) comparing him to *Elijah*, and for owning him as their *Supream Governour*, and becauſe they ſaid they were *his real Friends*, &c. And ſay theſe envious Quakers, *If you mean* O. C. *he was rather like* Ahab, *who killed and took poſſeſſion*: And (ſay they) 'Did not O. C. the like? And you (*i. e. Miniſters*) (who flattered him) have been like *Ahab*'s four 'hundred Prophets, that with one accord declared 'good to that wicked Man (*i. e.* O. C.) Yet you ſee here before, how the Quakers alſo owned and encouraged him, even in his 1648 Action; and were far from blaming him then for *killing* and *taking poſſeſſion*: And although I have ſhewn *Fox* termed him *his Dear Friend*, yet they inform againſt the Miniſters for ſaying they were *his Real Friends*: From whence it's evident the *Foxonian Quakers* were more like the four hundred *Baal*'s Prophets than *Elijah*, for they did not then blame O. C. for *killing* and *taking poſſeſſion*, but like *Ahab*'s Prophets, with a lying *Spirit in their Mouths declared good to him with one Mouth*. *G Fox* and *E. B.* &c. as is before, and more fully in the *Snake in the Graſs*, *&c.* ſhewn.

And their own Printed Defamation of the Proteſtant Miniſters to the King, may juſtly be returned to themſelves: 'Alas for the King! Shall he find any 'among them (if they be *all of one Mind and Judgment*, 'as they pretend) or any at all of that Fraternity '(*Foxonian* Prieſts) that have not been diſloyal, change-'able, and unconſtant in their way——And the very ſelf-

'self-same Men (*Fox* and *E. B. &c.*) sometimes have 'been for one Man, and in a little time for another; 'and so proved themselves absolute time-serving Polititians---to serve their own sordid Interests--May 'not the King easily know it, when he considers who 'it was that encouraged and approved, and actually '*fought from first to last*, and justified them in their cruelty to *Charles* the First, 1648, (even the *Foxonians*) 'and who it was (i. e. *Fox* and *E. B.* &c.) that writ so 'many flattering Letters to *Oliver*, and then to *Richard*, and then *changed from that*, and cry'd up a *Commonwealth* again, and then the *Army* and *Committee of Safety*; and presently after the Restoration pretend 'to *own Him* (i. e. *Charles* the Second) by all which it 'appears that no one sort of Men in *England* are so 'disloyal and inconstant as that Generation of *Foxonian Priests*: And who can put Trust in Such, that have 'thus served Time, and *Dissembled*, for their own Ends? 'And how shall the King ever, without great danger 'to himself, put Trust in such as the *Foxonian Chief 'Priests*? And how can they beg the Kings, Lords, and Bishops especially (whom they have so defamed and reviled) to exempt them from the Laws which other Subjects are liable to, without shame to themselves? 'And its *but reasonable*, that the King and Parliament 'should be truly informed what they (*i. e.* these *Foxonian Chief Priests*) are, and what their Practices have 'been, *&c.* For peradventure they may think them by 'their fair Words to be that they are not, and its pity 'but that such should be better informed; and this innocent Paper is writ, to tell them that know you not 'so well as your Neighbours do.

This is your own Printed Doctrine, and is thus turned home to your selves, you shameless and envious Quakers, against the Protestant Ministers in general. And in their Book *Truth's Character*, p. 19. say they, *Many joyned with them* (i. e. the Ministers) *in their Plots, Designs, and Conspiracies*, &c. These few Instances I have here given, are but Samples of the Quakers Envy

against

againſt the Proteſtant Miniſters (as the Grapes the Spies brought) in compariſon of what there is in their Printed Books.

And what I have here done is not out of prejudice to the Quakers Perſons, but as in *Jeremiah* 38. the *Blackmore*; in conſideration of the great Evil *theſe Men* (the *Foxonian* Quakers) have done to the Proteſtant Miniſters (and Religion) by condemning (not only one Man) but the whole Generations and Ages paſt, preſent and to come, into, not only a *Dungeon* and *Mire*, but into the Dungeon of Hell it ſelf, there *to ſtick faſt*, as is here ſhewn, I do hereby endeavour to my poor Ability, to draw or help them out.

Here your Spirit is proved more like *Haman*'s than Chriſt's; and in your own words in the ſame Libel, I ſay, Your *intent* of thus *accuſing* them, *muſt needs be out of Malice*, for to incenſe the King againſt them to *deſtroy* them. Alſo in the ſame Pamphlet, ſay you, *I muſt deſire the King and Nation, that ſuch Men be taken notice of*; 'attempting ſo high to be the Kings Informer againſt 'as good Subjects of the Nation (*and better too*) as themſelves: O how abominable is this both to God, the 'King, and Kingdom----that theſe things (*i.e.* the *Foxo*-'*nians* accuſing the Proteſtant Miniſters) ſhould paſs 'unreproved? No, by no means, ſeeing its your own (*i.e.* Quakers) Doctrine; and you will not endure to be termed *Quakers*, but ſay in Print, 'Such an one is 'an Evil Doer in a high degree, on whom the Sword 'of the Magiſtrate is to paſs. And this *Foxonian* Spirit in this afore Trial, is proved to be like that 23d. of the *Acts*, and 21th. who have bound themſelves (as they had to deſtroy *Paul*) to deſtroy the Proteſtant Miniſters: So altho' them Quakers immediately concerned, may not be above forty Men; yet conſider how many of them there be, that have or will, like their *Barbadoes* Church, *give up their whole Concern, Spiritual and Temporal, to* (this wicked Spirit of *Fox*'s, which they term) *the Spirit of God in their Womens Meetings*.

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It's themſelves, (or their own *Ancient Teſtimonies in the Beginning*) that condemn them; and I only mete to them their own meaſure.

And that the Deſign of the *Foxonian* Spirit is, to defame the Proteſtant Religion and Miniſters, appears in their Printing this Popiſh ſcandalous Libel ſo large and eminent, contrary to their uſual manner; for in this Anſwer to the Papiſts, they cite but a few Lines together, and take it into pieces; but this that particularly defamed the Proteſtant Miniſters, in which (as they ſay) *they are not concerned*, they Print whole at large, in four Pages: And had they not thought and intended it to ſcandalize the Proteſtant Miniſters, they might have anſwered to that Chapter, as in *E. B.*'s Works, p. 148. 'As to the reſt of thy Book, I ſuppoſe 'you will confeſs it was all by one Spirit; and it's 'proved ſome of it's given forth by a Lying Spirit, 'then judge what the reſt is. I ſay they might have waved it by ſome ſuch Anſwer; and not have ſo remarkably, and at large, printed that, if they had not thought it advantagious to them, to defame the Proteſtant Miniſters, and to get in favour with the Popiſh Intereſt. And to this, and other their wicked envious Works and Books, their own Words are a fitting and ſufficient-enough Anſwer, 'I dare defie the Father of 'Lyes himſelf, to out-do this, (*Rabſhekah*, pag. 70.)

It concerns all Proteſtants, Miniſters and People, to pray to God, and uſe all lawful means, that they, theſe *fierce Deſpiſers* (*Foxonian* Quakers) get not into Power here, as they have done in *Penſilvania*; and as they in Print ſay, *Curſed be every one that riſeth not up to help the Lord againſt the mighty* Foxonians: But as they ſay, 'Give the Whore double; as ſhe hath done, ſo let it 'be done unto her. And whereas, they ſay, they *differ in the Root from all People*; nay, you agree with your Siſter *Rome*, to defame and deſtroy the Proteſtant Miniſters.

And if (as you ſay in Print) 'The Parliament have 'Recognized you for Proteſtants; they have not, as it

were

were, Unprotestanted the Protestant Ministers: But I believe the Parliament knew not (but were deceived by your false Pretences, as *Joshua* and the Elders of *Israel* were by the *Gibeonites*) of your Printed Contempts of our Lord Jesus, and the Scriptures, Laws, Kings, Lords, and Protestant Ministers especially.

And it's worthy Consideration, whether or no, if that they have so Recognized these *Foxonians* as Protestants, whether then all their Errors and Wickednesses may not be charged on the English Protestants in general, and they answerable to any Foreign Adversary, *Papist*, *Jew*, or *Pagan*, for them; and also induce Strangers to believe all their Defamations of the Protestant Ministers to be true, and they the Ministers to be such *false Prophets*, and *Antichrists*, and *Sorcerers*, &c. as these Quakers have in Print published them to the World; more especially when Acts of singular Kindness are passed in their Favour (without their disowning these their *Ancient Seditious Testimonies*) as to exempt them from the Law, that all other the Commons of *England* are bound to, and a kind of Peerage granted them above all others; and either these Quakers contemptuous and defaming Doctrines must be condemned, or all the Protestant Ministers and People stand on Record as such Devils, Sorcerers, and Antichrists, as they have Printed them, not only in Thousands of Seditious small Libels, but in great Volumes, with high Commendations on them and the Authors, affixed to them by *G. Whitehead*, *&c.* who is the Common Voucher for them: 'More 'than a Prophet, endued with the Almighty Power of 'God, which reigned in him; Worthy Prophet of 'God. See more of these blasphemous Expressions of, and to *Fox*, in the *Snake in the Grass*, &c. and a blasphemous Letter written to *Fox*, by a *Foxonian* Preacher, as in *T. C.*'s Discovery, *&c.* Now what tends all this to, but to gain their Contempts, Credit or Preference with or before the Scripture? Terming the Doctrine of the Church of *England*, 'Doctrine of Devils, Damnable 'Heresies, a meer Cheat, *&c.* And the Minister a Teacher

'cher of Lasciviousness. Now judge, you Protestants, whether it were not better, that *W. Penn* and *G. Whitehead*, and some few more of the Chief of the *Foxonian* Chief Priests, come under the blame or shame of being misled by *Fox*, and they condemn or disown those Printed Errors of theirs; or else to gratifie the Pride and Malice of Ten of them, (for I think there is not more of them fierce Despisers now living) to have all this Infamy and Contempt of theirs in Print, of the Protestant Religion and Ministers, so convey'd to Posterity as Divine Oracles; for there can no dammage come to the People Quakers in general, or to these Persons; nor no more desired of them, than that they publish something to clear the Protestants in general (as they required of *G. K.* and Excommunicated him because he did it not) from their Calumnies; and as them Twenty-four afore-mentioned, did against the Christian Quakers Answer to *F. Bugg*; and else these *Foxonians* more justly deserve to be Excommunicated from the Protestants, than *G. K.* did from them. What! Shall they have such Power and Zeal for Errors, and is there none in Power that have as much Zeal for the Protestant Religion and Ministers?

And these *Foxonians*, of all People, ought not to refuse to condemn their Errors, because they exact the same from others for faults much less criminal. But let them but observe their own Doctrine to 21 Divines, it's I fear true on themselves; say they, 'Your credit is a temptation to you; sacrifice it for 'the sake of your own and others Souls upon the Al-'tar of self-denial;—think not repentance a Work too 'mean for you, because you have been so long Preachers to others, a just rebuke p. 32. Mind this I pray you *Foxonians*, especially *W. P.* the Author; and it will be an aggravation of your guilt, in case you practice not what *you Preach to others*, and a farther proof of the truth of my charge against you.

Therefore be not *high minded*, but take your own advise *G. W. be ingenious and confess thy Error.* —— I

advise

adviſe thee not *to out-face thy own Conſcience.* And this Spirit of *Fox's* which now influences *G. Whitehead*, &c. is the ſame as was in *Corah*, &c. For, as then they oppos'd and reſiſted *Moſes*, ſo doth this *Foxonian* Spirit in theſe Quakers condemn our Spiritual *Moſes*, the Lord Jeſus of *Nazareth*: But this proud *Foxonian* Spirit, thro' his Inſtrument *Fox*, ſays he, is 'Chriſt the Eternal Judge of the World; the Son of 'God; and as a Father in Chriſt (ſay they of *Fox*) 'he took care of the whole Houſhold of Faith, 'over which the Lord made him Overſeer, and endu-'ed him with an excellent Spirit of Wiſdom and Un-'derſtanding; one of the Lords Worthies': And many more ſuch Blaſphemous Titles have theſe *Foxonian* Quakers given to their *Idol of Jealouſie, Fox*, in their Journal, Printed in *Folio*, and preſerved in the Library at *Oxford*, to ſpread his Fame, to the Defamation and great Scandal of the many Generations of Proteſtants, Martyrs and *Miniſters*.

And notwiſtanding they ſo Blaſphemouſly exalt him, he was either very wicked, or elſe ſuch a Blockhead that he underſtood not common Senſe; for five Miniſters wrot a Book detecting theſe Quakers Errors Intituled, *The Perfect Phariſee*; charging them with 17 Errors; this was anſwer'd by *Fox* in his great Myſtery, p. 74. but he, as was uſual with him, ſlips the material things, and quarrels with ſome expreſſions more inſignificant.

They publiſhed another Book Titled, *A farther Diſcovery of the Quakers*, &c. in vindication of the truth of their Charge on the Quakers. Now of the 17 Errors they charge theſe Quakers with, the third is in both their Books, that the Quakers hold that the *Soul is a part of the Divine Eſſence*; this is rehearſed in their *5th.* p. where they begin to recite all the 17 Errors of the Quakers; afterwards they ſtate theſe 17 Errors and prove (and then confute) them. Now this *3d.* altho it be recited in their *5th.* pag. yet it's again mentioned in p. 31. Now *Fox* pretends to anſwer this

Book

Book of the 5 Miniſters in his 227. page; and in his beginning ſays of them and their Book thus: *In it are their Principles as follows*; and next begins, and for Principle puts generally Pr. and ſays thus Pr. *Firſt that the Soul is a part of the Divine Eſſence*, giving it as the 5 Miniſters Words and Principle, and ſo make a long ſquinting Anſwer; and out of all the 30 pages pickt out about ſix lines of the whole, and quarrels with; but when he comes to p. 31. where the five Miniſters again recite the ſame former Error of the Quakers, then in his page 229. he gives it as their Principle, *It is Blaſphemy to ſay the Soul is a part of the Divine Eſſence:* Here he truly ſtates their Principle, altho' not their Words; but in his long ſide-long ſquinting Anſwer, ſays to them, 'You five have judged your ſelves to be 'Blaſphemers, who ſaid the Soul was part of the Di-'vine Eſſence, and yet 'tis Blaſphemy to ſay ſo. Thus you ſee this ſilly Gooſe of a Fox, here confirms his afore Chargeing the five Miniſters, that they ſaid, *The Soul was a part of the Divine Eſſence*; whenas they never ſo ſaid, only recited the Quakers Words and Error: Juſt as if one hearing a Perſon ſpeak Treaſon, and being called to witneſs it, and reheatſing the Words, the Witneſs, who only rehearſes what he heard, ſhould therefore be charged with the Treaſon; for this Gooſe *Fox*, doth not only in p. 227. give it as their Principle, but in his 229 page, where he owns they term it *Blaſphemy*, he alſo confirms it, that they ſaid, *The Soul was a part of the Divine Eſſence*, whenas they only recite it. But it's to be feared, *Fox* was not ſo much ignorant as wicked in this, becauſe he makes his Advantage to render the five Miniſters as contradicting themſelves: But take it in the beſt ſence, that *Fox* was ſo ſilly a Gooſe, as to underſtand no better, but to take what they recite as to be their own Principle, as he here did at beſt.

Another Inſtance of *Fox*'s Weakneſs or Wickedneſs is in their Books *Great Myſtery*, page 247. *Fox* falſly ſays of *C. W.* 'He ſaith God limits the Supream holy One

'by the inſpired Writings of the Apoſtles, &c. And in Anſwer, *Fox* ſays, 'And the holy One is not limi-'ted by the Words of the Apoſtles, who fulfils them, &c. Now by *Fox*'s Anſwer, and his ſaying, *He ſaith*, &c. it's evident he gives this his Forgery as his Opponents Words, and any one who reads it would ſo think, but they are not, but are one of *Fox*'s many Forgeries: For *C. W.*'s Words be thus, pag. 13. 'Your Qua-'kers Diabolical Spirit in you—he over-powers you 'Quakers—to deny the Scriptures to be any help in 'ſaving Teachings; and as he (*i. e. the Diabolical Spi-'rit*) thereby (*i. e. by perſwading them to ſlight Scri-'pture*) limits the Supream holy One, ſo he over-rules 'you to acknowledge but one Diſpenſation of Gods 'Mind to Men—Here it is evident that *C. W.*'s Word is *HE*, (*and relates to the Diabolical Spirit*) which this wicked *Fox* forges into *GOD*; and what *W. C.* ſays *the Diabolical Spirit does*, *Fox* ſays *he* (*C. W.*) ſays *God does*; beſides the Forgery, hereby it's proved that it's the *Diabolical* Spirit, which *Fox* takes for *God* or *Chriſts Spirit*, as alſo his Forgery proves. This is mention'd in my *Eſſay to allay G. Fox's Spirit*, p. 7, 8. with about Twenty more Inſtances of *Fox*'s wicked Forgeries and Perverſions. But they have a Cover for *Fox*'s Wickedneſs and Ignorance (in *W. Penn*'s Epiſtle in recommendation of him and his Journal) that it proceeds from one *ſide of his Underſtanding*, *which was towards the World*, &c. which they there acknowledge was ſomewhat *dark* or *weak*; but ſuch Quibbles ſhew that the Inventers were not ſo weak as wicked; and that his (i. e. *Fox*'s) Judgment was not *quite round* Infallible, but had a Fallible *Side*.

But I ſay, This proves theſe now *Foxonian* Chief Prieſts, *W. Penn*, &c. very falſe Witneſſes, ſo blaſphemouſly to exalt ſuch a wicked Man or Spirit as *Fox* and his were; and they, *W. Penn* and *G. Whitehead*, &c. are Maſters of ſo much Sence, that it may juſtly be feared they have (in this exalting and vindicating this wicked *Fox*) ſinned againſt their own knowledge; and they

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may be reminded of their own Counsel, 'Do not go 'about to out-face thy own Conscience; but confess 'thy Fault; for you have too highly exalted him; and he hath exalted himself, and must be abased.

All this proves their now *Foxonian* Cardinals, *Penn*, *Whitehead*, &c. to be as bad as he; I do not mean as silly, but as wicked and false, to say, as they have in Print, 'God hath endued him with such an Excellent 'Spirit of Wisdom and Understanding: (But be it known, *W. Penn* understands his own Worldly Interest better than *Fox* did Divinity.)

But say the *Foxonians*, of this miserable blasphemous vagrant cobling Wretch, *Fox*, 'This holy Man was 'raised up by God in an extraordinary manner, for an 'extraordinary Work: So was *Pharaoh*, and other wicked Instruments. But I have here proved them false Witnesses, therefore shall not go unpunished; but 'who say unto the Wicked (*Fox*) thou art Righteous, are to be Cursed.

But altho' these *Foxonian* Quakers so deifie and exalt this wicked Spirit of *Haman*, in their *Idol of Jealousie*, *Fox*, yet they can contemn and undervalue the Person of our Lord JESUS, (and his Blood) as *mean* and *contemptible*; and say, 'Doth not the Name (*Christ*) be-'long to every Member, as well as to the Head? Your 'imagined God beyond the Stars, and your carnal 'Christ, is utterly denied by the Light: To say this 'Christ is God and Man in one Person, is a Lye; and 'the Blood let out of his Side by the Spear on the 'Cross, after he was dead, was no more than the Blood 'of another Saint; They are false (*Ministers*) that preach 'Christ without, *&c.* Hereby they make St. *Peter* a *false Minister*. And of our Lords Person, say they, It was *Mean* and *Contemptible*. And hundreds more such horrid Contempts have they Printed, which are excused and justified by the now *Foxonian* Quakers, and the wicked Authors not only vindicated, but their wicked Works highly magnified by *W. P.* and *G. W.*

And altho' these now *Foxonians*, to gratifie some then

in great Power at Court, left out and altered their Treasonable *Ancient Testimonies*, yet their Contempts of the Protestants, especially the Ministers, they have not abated, but rather aggravated, especially *W. Penn*.

And for further proof that this *Foxonian* Spirit is not Christ's, I shall give you one instance of the arrogancy thereof in *G. Whitehead*, in a brief Treatise, *&c.* says he *Magistrates that uphold such blind Guides as this* (*R. Baxter* a Protestant Minister) 'who is in such 'Errors and Confusion; they grosly abuse their Pow-'er, and shall give an account for it one day. But, these may quibble it off, that this was against them in *Oliver*'s times, and it's against such as be in *Errors*, &c. I Answer, that they accounted the Church of *England* Ministers worse than them, and for Errors, *&c.* They count them all such, as at large may be seen in the Epistle before *E. B.*'s Works.

Another proof of the Arrogancy of this *Foxonian* Spirit, is in their Book *Counterfeit Convert*, &c. p. 72. They say, 'That their Testimony against Tythes should 'be maintained, is not a Law of their own making, 'but of Christs. This is in Answer to something said to them in *T. C.*'s Animadversions, p. 39. where *T. C.* objects against their Arrogant and Unchristian Judgment they have passed on all *Christendom*, (Kings, Lords, Martyrs, and all People *who pay Tythes, altho' freely*) as is Christianly held in *W. R.*'s *Christian Quaker*, and opposed in theirs, intituled, *An Antidote*, in Answer to *W. R.* But it's this, the Quakers Imposition and Tyranny over others Consciences, that they will not allow them to be Christians, but *Antichrists*, and mark them as such, and *Deniers of Christ*: It was this their Unchristianing all who can *freely pay Tythes without constraint*, that *T. C.* objects against; and this they make a *Law of Christ's making*, thereby positively Judging the Laws of *England* for Tythes to be opposite to Christ's Laws; and so the Upholders of such Laws, of all Degrees, *Deniers of Christ, and Antichrists*; and not only

y the Law-Makers and Maintainers, but thoſe who pay them freely: For, THAT Unchriſtian *Teſtimony* of theirs it was, *T. C.* termed a *Law of their making*, &c. In Anſwer hereto, they do not deny its a *Law*; but deny it's of *Their* making, but of *Chriſt's*, ſay they. This Book was by them delivered to the Parliament; Here Sentence is paſt (on all Degrees, paſt, preſent, and to the Worlds End) when the Court of our Judges, the *Foxonian* Cardinals of their Second Days Meeting, will pleaſe to order Execution, I know not.

But further, To prove theſe their *Teſtimonies*, as they term them, be *Laws*, obſerve alſo in their Book intituled *Rabſhekah*, &c. page 90. they ſay, 'Formerly he (*i.e. T. C.*) 'having tranſgreſſed in ſome matters——Again ſay they, 'And by his ſaid Tranſgreſſions, *&c.* Now *where there is no Law, there is no Tranſgreſſion*; but here they charge and puniſh for *Tranſgreſſion*, for not obeying their Laws, contrary to the Law of the Nation, and ſay, *It's not of their making but of Chriſt's*: This is of very high and general Concernment, for it affects, as well as reflects on Laws and Law-Makers, as well as Law-Obeyers; and which is of moſt force, or which muſt have preference, either the Law of the Nation, or of the Quakers? Why, if as they ſay, that theirs againſt them who can freely pay Tythes, is of Chriſts making, then the Quakers *Law* or *Teſtimony* is of greateſt force, becauſe *it's of Chriſt's* (*i. e.* Fox's) *making*. This is larger and better treated on, in *The Snake in the Graſs*, &c. the Second Edition, with Additions.

I only ſay, Either the Quakers are very Arrogant, or elſe (by their Doctrine) the Law-Makers and Laws of *England*, are contrary to Chriſt's: And I think theſe Quakers Reflections and Scandal they have laid on the Laws, and Religion, and Miniſters of *England* much more deſerve to be taken notice of by them in Power, than *Francis Bugg*'s Book with the Picture of a Pillory did, which on the Quakers Complaint againſt him, as Seditious, was ſeized by a Meſſenger, by Order of a Secretary of State; and he (*F. B.*) Indicted for

three Crimes, *Defaming* or *Scandalizing G. W.* &c: Quakers. But the Quakers ſcandalizes the Laws and Law-Makers, and Obſervers, in all Ages ſince the Apoſtles, until the End of Time, who pay (or uphold) Tythes, altho' freely; and therefore is very Arrogant, as well as Unchriſtian.

And this proves it is not Liberty of Conſcience, but Power over others Conſciences, they aim at; and alſo proves their Deceit, in pretending theirs are but *Counſel* and *Tender Advice*; for altho' to deceive, they uſe ſuch gentle Words as *Recommend*, or *Tender Advice*, yet you ſee they expect exact Obedience, and puniſh as *Tranſgreſſors*, for not obeying their Orders as the Laws of Chriſt, or of his *making*.

Now are not theſe Quakers very Wicked and Arrogant, in doing as they have? Not only to the Miniſters, but defamed the Memories of Kings and Martyrs, ever ſince Chriſt, that paid or ſhall pay Tythes. 'And they have been ſo drunk with furious Malice as 'to violate Sepulchers, and trample on the Graves of 'the Dead; nay, they have been ſo ignoble, baſe, and 'meanly ſcurrilous, as to beſtow their *Billingſgate* Rhe'torick, not only on other Men, (but Kings, more 'eſpecially *Charles* the Firſt) that cannot anſwer for 'themſelves, becauſe in their Graves.

'It is not fit they (i. e. *theſe Arrogant Quakers*) ſhould 'paſs without Rebuke; therefore to expoſe the poor'neſs (*and wickedneſs*) of *their* Spirit, (*which they blaſ'phemouſly term Chriſt's*) 'to the view of thoſe of a more 'Generous (*and Chriſtian*) Temper, and to manifeſt 'what a kind of Antagoniſts (*the Miniſters*) have, I 'have here collected a part of their Abuſes of thoſe 'good Men, (*ſome of them*) now at reſt, who never de'ſerved at theſe (*Quakers*) hands, I am perſwaded, theſe 'Demonſtrations of Rancor againſt them——Theſe (*Quakers*) 'Malice is ſo great (*againſt the Proteſtant Mi'niſters*) 'that I have not offered a third part of the Abu'ſive Expreſſions they have uſed againſt them, both 'here afore and following.

All

All this and more is their own, in their Book *Rabshekah*, &c. page 68. because *G. Fox's* and their Wickedness was discover'd; which these now Quakers are so far from disowning, as they ought, that they contrariwise vindicate them, and exalt the Authors, *Fox*, &c. with high Commendations: 'A mighty Prophet, and 'more than a Prophet, endued with the Almighty 'power of God which lived and reigned in him; and this Epistle aforementioned wrot by him, is such a choice Revelation with them, that it's twice printed and put before 2 Books, one of *Fox's* in 1659. and another since printed by them *Foxonian* Quakers, 1672. of above 900 pages in Folio, stuft with bitter Revilings and Defamations of the Protestant Ministers, to the great scandal of the *English* Nation, as following is shown: And it's the Protestant Ministers in general, that for upholding them he *G. W.* threatens the Magistrates.

And for further proof that the *Foxonian* Spirit is not Christ's, but that which influenced *Haman* to seek the Destruction of the Jews, appears by the Fruits of Malice and Defamation following, that they have vented against the Protestant Ministers, and it's chiefly the Ministers Support that is their Grievance, and only take that of Tythes for their pretence, as being likely to take with covetous and poor People, &c. For formerly, when some considerations were in hand (on the hideous Noise they made against Tythes) for some other settled Maintenance of *Godly Ministers*, they opposed that also: In the year 1659, say they to the Committee of Safety, 'If you should take them (*Tythes*) 'away, and settle any thing by way of Compulsion on 'the People for any Ministry, you leave us in Bondage, 'and we must declare against that, as against Tythes, 'and we cannot pay that nor the other, &c.

And after the Nonconformists that were turned out of Places, had Meetings, and their Hearers gathered by Collection what the People freely gave; *G. Whitehead* enviously informs against them, saying of them, 'Who

'being dismounted from their Parochial Bishopricks, 'Oc. are now for the Ratling of their Platters, which 'have been very beneficial to many.—Have their Platters rattle more secretly, &c. *The Nature of Christianity*, pag. 5. That the Protestant Ministers live, torments these *Quakers*, being they have blasphemously prophesied *their begging and Starving*; And say they, 'If the 'King, &c. Repeal the Law inforcing Tythes, and 'convert them into some necessary Civil Use, it would 'appear whether we should not pay our parts, and 'whether the Royal Exchequer would not be conveniently supplied without the Tenth from the Priests, page 50. of *The Quakers Case*, &c. In this case *G. Whitehead*'s Spirit looks more like *Haman*'s than Christ's, as in *Esther* 3. it's said, *If it please the King, let it be written, that they may be destroyed, and I will pay Ten Thousand Talents of Silver into the hands of those that have the Charge of the Business, to be brought into the Kings Treasuries.*'

And in the Epistle before *E. B.*'s Works, 'To all the 'World (*they say*) their difference was not only with 'some Sects or Persons, but (*say they*) with all Sects 'in these Nations, Priests and Professors, and have 'just cause to deny their whole Religion: And say to the Ministers, 'In the Name of the Lord, you are 'contrary to them (i. e. *the Apostles*) in all your Doctrines—in all your Ways and Practices; and say 'they, Our Spirits were fill'd with Indignation against 'the Priests; and with and against them we began 'War, and against them, as the Fountain of all Wickedness—and as being the Issue of Profaneness, from 'them hath Profaneness gone forth, in all Nations, 'Deceivers, Antichrists; this was our first Work to 'thrash down Deceivers (*the Protestant Ministers*) false 'Idle Shepherds; Wo, wo unto these Shepherds, saith 'the Lord God (*Fox*) they shall be confounded, they 'shall be broken down, and never builded any more; 'the Lord will pluck them up by the Roots, and they shall 'never again be planted—Their whole Ministry hath 'a dependance on Popery—All savours of Popery—

Their

'Their whole Religion in all parts thereof degenera-
'ted, &c.

You ſee it's the whole and every Part that they are againſt of the Proteſtant Miniſters and Religion in theſe three Nations; and in page 1. they ſay, *It's from the Lord*; and they term the Miniſters, *A curſed deceitful Miniſtry*: And in page 88. to prove the Proteſtant Miniſters falſe Prophets, charge them that they ſpeak *what they have ſtudied for* (then ſurely they would have condemned *Timothy* for obeying *Paul, who bid him ſtudy*, &c.) 'Even (ſay they) a Divination of their own 'Brain——Take other Mens Words——(*See the* Snake in the Graſs, firſt Part, p. 316. *where the Quakers are proved to have done the ſame*) 'Nor have heard the Voice of 'God, but——take Chapter and Verſe. But ſurely then *Fox* was a very falſe Prophet, for he took others words, altho' durſt not, or could not tell Chapter and Verſe, becauſe he uſually corrupted it by adding or diminiſhing, as he pleaſed.

And in obedience to their Law or Act made by their Conclave of Cardinals, to 'hold up their (*Holy and Ancient*) 'Teſtimony of Truth—in the beginning, —'and that in all the parts of it, *&c.* Now this afore againſt *taking* (or reading) *Chapter or Verſe*, being a part of what their *Truth taught them in the Beginning*, being ſince by Re-printing alſo further confirmed, may be ſome cauſe that they are ſo offended with *G. Keith*, for, or becauſe he has a Bible before him, and ſometimes reads ſome Scripture-Text therein: And I hear *W. Penn* did in their Publick Meeting in his Preachment reflect on it, ſaying, *Chriſt did not preach out of a Book*, (or to that effect.) But he might more truly have ſaid, Chriſt nor his Apoſtles did not preach in or with Periwigs, as he, *&c.* does: And altho' he, *&c.* be ſo offended at *G. Keith*'s reading in the Bible, and term it *Preaching*, yet he may read in the 4th of *Luke*, and 16th, *That as his Cuſtom was, he went into the Synagogue on the Sabbath Day, and ſtood up to read; and there was delivered unto him the Book of Eſaias; and when he had opened the Book,*

Book, he found the Place where it was written, &c. Surely he had leſs need of the Book, or opening it, than *W. P.* (or his Maſter *Fox* either) yet he did it, altho' theſe Quakers not only do not follow his Example therein, but are offended, and revile others for ſo doing, as here ſhewn; but perhaps this *Infallible* Fallible Spirit of *Fox*'s in *W. Penn*, was as ignorant of this Scripture, as he was of the place where our Lord was born: But their preferring *Fox*'s Journal or Work before the Bible, appears by their fixing it (*i. e. Fox*'s Journal) in their Publick Meeting; and not only *W. Penn*, but ſeveral others of them, have ſhewed diſlike to *G. K.*'s uſing the Bible at *Turners-Hall*.

Again, Pag. 10. Say they, 'All thy Teachers, O *England*, are denied by them who are taught of God. O People, your Teachers have beguiled you: Your Reward will be Vengeance, and your Charge will be Murthering Souls—The moſt innocent among you will be found guilty of Innocent Blood. *G. W.* can you be ſo *ingennous* as to exempt Dr. *Stillingfleet* from theſe your Scandals. And page 101. which they ſay was ſealed by the Spirit of the Eternal God to the Prieſts and Teachers, Thus ſaith the Lord, (*Fox*) My Controverſie is againſt you of all others, and my Judgments ſhall be on you to the uttermoſt, for you in Hypocriſie, *&c.* have exceeded all others—Abominably loathſome is your filthineſs, in preaching for hire, *&c.* They go on againſt the Miniſters, ſaying, They had made Merchandiſe of their (*Peoples*) Souls. —'Prophaneneſs is gone forth from you into all Corners of the Earth, *&c.* Again, 'You have ſhut the Kingdom of Heaven againſt Men, to the deſtruction of Thouſands and Ten Thouſands—And your Prayers have been to your Idol God for all ſorts from whom you could receive a Reward—*Original the Womb of Witchcraft*.—You pray to your dead Gods—Deceiving Thouſands—Whoſe Blood you are abſolutely guilty of.—Your Rebellion is the Crime of *Witchcraft* —which cannot ceaſe to do Evil, for you have bound your

'your ſelves in the Covenant with Hell.—My Cup of 'Indignation is the aſſured Portion of your Lot, and 'Blood ſhall you have to drink, as your Reward from 'me: My Plagues (i. e. *theſe Quakers*) ſhall remain 'with you on Earth, and ſhall follow you to the Lake. 'My Fire of Indignation is kindled on you, which 'ſhall burn for ever more. All theſe Six Lines of their Fury is in the compaſs of one page of their 900; and of this their Reviling the Proteſtant Religion and Miniſters, his Vouchers, *Whitehead*, &c. could not afford to abate any thing, but, as they ſay, pour out full Cups of their Malice againſt the Miniſters.

But out of the ſame Book, which they ſay was writ 'by Command of the Lord, the 31 day of the 10th 'Month, 1655. unto all ſorts of People; yet theſe forging *Foxonians* have left out one whole Meſſage to one ſort of People, called *Cavaliers*, the Kings Friends, p. 9. And in ſeveral places left out and altered, and added Words and Sentences.

They proceed and ſay of the Miniſters, p. 190. 'Their 'Doctrines (*it's not Doctrine*) are of the Devil—They 'have filled the World with Damnable Hereſies—— 'That Sprinkling Infants with Water is Baptiſm into 'the Faith of Chriſt, and that the Steeple-houſe is 'the Church, *&c.* ——Theſe are Damnable Hereſies, 'even to denying the Lord that bought them.——And (*ſay they*) 'this is the Doctrine of Devils——And Lyes 'they ſpeak in great numbers. Page 195. Theſe Teach-'ers of this Generation are of them, (i. e. *the Beaſt, Whore, and falſe Prophet*) 'of their Root and Off-ſpring, *&c.* 'Conſider what God did to the Biſhops, and their 'Crew of Perſecutors—How the Lord overthew them. P. 261. 'You have been the Fountain of all this wicked-'neſs (i. e. *the Quakers Sufferings*) acted againſt the Juſt, *&c.* P. 162. 'Have been curſed Precedents to the Ru-'lers and People who have followed your cruel ſteps of 'Envy——And they have drunk in your Poyſonous 'Doctrines (*not Doctrine*)—Mens hearts have been 'filled with your Damnable Doctrine of Devils. P. 269.

'The

'The Time of your Overthrow draws near upon you 'all, and deſpiſable ſhall you be to all that fear the 'Lord. The Quakers Throats are open Sepulchres, and not covered ones. For ſay they,

Page 348. 'Their Worſhip and Miniſtry which 'ſtands not in exerciſe of pure Conſcience, but in Su-'perſtitious Idolatry. His *(the Miniſters)* Labour is 'abomination and deceiving of Souls. And page 626. 'The Controverſie hath been held forth between the 'Miniſters of the Church of *England* on Antichriſts 'part, and the People called Quakers, of the other 'part. Here you ſee their Envy and Charge is againſt the Proteſtant Miniſters in general.

Page 674. They ſay, 'It's not lawful for the Saints 'to joyn to your Ordinances, nor own your Miniſtry. No wonder they ſay their Teſtimony againſt Tythes is a Law of Chriſt's making, for here they ſay, It's not lawful, *&c.*

And page 672. To clear the Quakers from the guilt of the King's Sufferings, and to incenſe the King and Nation againſt the Proteſtant Miniſters, ſay they, 'If it 'be conſidered who they are that firſt raiſed the War 'againſt the King and Nation, and who it was that firſt 'preached and prayed up the War, and proſecuted it 'againſt his Father, and who it was that caſt out the 'Biſhops, and took their Revenues. And yet none owned and encouraged *Oliver*, and juſtified their Cruelty to King *Charles* the Firſt, 1648, more than the Quakers; nay, *Fox*, and this very ſhameleſs *E. B.* condemned the King and his Friends, and hath caſt Infamy on his Name and Family, as is before ſhewn; and yet here have the face to ſay, 'Their *(i. e. the Quakers)* 'Sufferings, have been more cruel and unjuſt, than 'towards them *(the King.)* But they that can ſo contemn our Lords Sufferings and Blood, and exalt their own as *more Cruel and Unjuſt* than His, it's no wonder that they alſo advance their own Sufferings above the Kings, *&c.*

But they go on againſt the Miniſters, p. 687, 'Such 'as

'as have been your (i. e. *the King's*) Enemies, and 'and preach'd, and pray'd, and fought againſt you— 'and now pray for you—Can you truſt that theſe will 'be faithful to you?—And whether thus to deny their 'former Oaths and Engagements, is commendable? Here theſe Quakers blame them for not keeping the Scotch Covenant or Solemn League, which was againſt the King and Houſe of Lords, and to utterly extirpate *Epiſcopacy, that dead loathſome Form*, as the Quakers elſewhere upbraid the Presbyterians for, as is mentioned in *T. C.'s Animadverſions on G. W.'s Book.* But all theſe ſufficiently prove the Maliciouſneſs of theſe Quakers Spirits againſt the Proteſtant Miniſters, they accuſe for not 'performing their Engagements 'againſt the King, Lords, and Biſhops; and yet alſo 'accuſe them for what they did in performance. Now were theſe Quakers, as they falſely pretend they ſtand to their Principles, and are the Kings Friends, then they ſhould not blame others for not performing, but for engaging; but its plainly ſhewed they did not blame but encourage *Oliver, &c.* in what they did againſt both the Kings, and boaſted and bragged that they 'fought from firſt to laſt; and accuſed *Oliver, &c.* for putting them out of the Army, and it was becauſe they maintained the Proteſtant Miniſters, and ſuffered *Fox* and *Ed. Piot*, &c. to be impriſoned, that they accuſed and threatened *Oliver* for, and not for any thing done againſt the King, *&c.* But have in this very Book, in their ſquinting way, juſtified it; for here you ſee they ſay they ſtand to their Principles of Faith, *&c.* Oh two-fac'd envious Hypocrites!

Again, p. 766. ſay they, 'Antichriſts falſe Miniſtry 'and Worſhip, and Doctrines, God will confound. Now if any ſay this is true, it is ſo; but it's all the Worſhip and Miniſtry of the Engliſh Proteſtants they ſo term and defame.

And page 730. 'Ye all have deceived the World, and 'the Blood of Souls reſts on you—ye have been as Can-'ker-Worms, and that have corrupted the whole World;

'whom

'whom have you not deceived by your Lyes, &c.—God is weary of you, and the time is at hand he will pluck you up by the Roots, and visit you with great destruction, and your Names shall be a reproach among Men—the Lord will bring unresistable Destruction upon you.—The Earth is weary of you, which you have corrupted with your false ways; and the Kingdom groans under your Oppressions, and the Earth will spue you out.

Again, In p. 521. these Quakers are charged to joyn with the Cavalierish Party (i. e. *the Kings*) In denial of it, say they, 'That Generation of Priests are joyned 'with the Prelatical Cavalierish Party; this is known 'in the Nation, in the North especially. Here you see they were then against the Kings Interest, as well as the Ministers, whom they maliciously inform against therefore for.

And p. 523. say the Quakers, 'They (i. e. *Honest People*) 'see that wicked Interest of the Clergy prosper 'more than the Freedom of the People; and this I say 'from the Lord, That while that Interest (of this false 'Priesthood) is so much favoured, you can never pro-'sper, nor the Nations be happy under you.—It is high 'time to lay aside (*say they*) that Interest of this op-'pressing Clergy.—You know the Spirit of the Romish 'Clergy was in the late Bishops, whom you cast out for 'their Wickedness, and the very Spirit of those Bi-'shops is entered into these Priests—And there is the 'remainder of her Murders in these Mens (i. e. *the 'Ministers*) Breasts, and at every opportunity it breaks 'forth, as of late in this Rebellion you have full Te-'stimony (*it was Sir* Geo. Booth's *appearing for King* Charles *the Second in the North*, 1659.) And these *Quakers*, they go on, and say to the long Parliament, 'If 'you do not curb it (i. e. *the Spirit of the Bishops*) spee-'dily, it will grow over you to your undoing.

And in page 524. Says to the Parliament, 'Cast 'them (*the Ministers*) off, and let them not lurk under 'your Wings (*but leave them to be worried by the Quakers*)

kers) 'for one day they will rebel against you, and 'another day flatter you, and shew love in hypocrisie, 'even while they are hatching Mischief against you, 'even to bring the Nation into Blood.—It appears to 'many of you a thing hard to forsake your Godly Ministers,—Was it not the same concerning the King 'and Bishops?—Was it not as terrible to him and his 'Lords, to think of the Overthrow of the then called 'Godly Fathers and Bishops? But better had he cast 'them off, and saved himself, than to have perished 'with them: And better were it for you to lay them 'aside, and save your selves, than to perish with them; 'and one of these will come to pass.—It's decreed of 'the Lord, if you uphold them (*Ministers*) and oppress 'Peoples Persons, and Estates, and Consciences, on 'their behalf, and in their evil Cause, for Tythes and 'Wages, ye shall fall with them; and none shall be 'able to deliver you nor them.—For the Spirit of the 'old Idolatrous Bishops, is entered into the hearts of 'these Men; and there is a great measure of Tyranny, 'Injustice, and Abomination on these, as was on the 'Bishops; and these are as nigh ripe for Vengeance 'as the other (i. e. *Bishops*) were, *&c.*

By these, and what follows, the Church of *England* may see that these Quakers *Ancient Testimony* of their Truth, was as much against them, as against the Dissenters, and more: however they may, to deceive, forbear to treat them now with such hell-fetch'd Names, in express words, as formerly.

But the Quakers go on, saying, in page 477. 'The 'Lord is risen to confound this Church and this Ministry, which is Idolatry. And p. 477. 'For you who 'worship God in Steeple-houses,—God will confound 'this Church and Ministry, *&c.* P. 499. We are punished for bearing witness against the false Prophets 'and Hirelings of these days—And we see and know 'that they, *&c.*—shall perish—Their downfall hastens 'greatly—and all the Powers of the Earth shall not be 'able to support them; and with them shall fall their 'Tythes.

Now

Now this their Rage and Envy is from *the Mouth of the Lord*, or else these *Foxonians*, G. *Whitehead*, &c. were *Conjurers* by their own Sentence. And altho' I have afore proved they do expect Obedience to their Laws, (as the Laws of Christ) altho' they (to deceive) pretend they be but *Advice* or *Counsel*; yet for further proof thereof, observe that for disobeying their *Advice* against carrying Guns in Ships, they say, *It's injurious to their own Souls*; and therefore it must be a Law of high Concernment, that the not obeying, or breaking of it, is of such ill consequence to their Souls: And these *Foxonians* will not *suffer* nor *permit* their Papers to be called *Mens Edicts*, nor *Sinful*, no, not the very *Papers*; how sacred then do they think their *Antient Testimonies*, therein written be? Surely, as aforesaid, they deem them *Laws of Christs making*; especially that wherein they Unchristian *all who pay Tythes* (altho' *freely*) and record and mark them for *Antichrists*, and *Deniers of Christ* come in the Flesh.

Now hear also their own Doctrine: Say they, 'Any 'Party of Men under a Government, to make Laws, 'not lawfully Authorized, for binding others, and 'thereto requiring obedience, be the setting up them-'selves above the Law, and treading it under their feet, 'and rendring them whom they so bind their Slaves—'and so is TREASON. This is worthy of Notice by all, Rulers and People.

And to *O. Cromwel*, page 557. say they, 'This is the 'Word of the Lord to thee—The Ministry of *England* 'for which thou seem'st to stand, generally it's not of 'God, but of Antichrist, and the Lord is against it; 'and it's the ground of the greatest Oppression of the 'Poor, in its Maintenance, as any one particular Abo-'mination this day in the Nation; and if thou settest 'thy self to upho'd them—thou shalt fall into Perdi-'tion with them.

And to *R. Cromwel*, p. 578. Say they of the Publick Ministry 'As it is now, we testifie from the Lord,—it is 'wholly degenerated in all things from what the Mi-'nistry

'nistry of Christ was, *&c.* And much more against the Ministers, which they have Re-Printed at large: But in this same Letter, page 574. where they put the words *Grievous Cruelty*, it was by him *Grievous Tyrannies*. Also in the same Letter, p. 580. just before the four last Lines, they leave out this following Sentence, 'As concerning the Armies abroad, let faith-'ful Men (i.e. *Quakers*) be put in trust—for the Army is 'of great Concernment to thee, to stand or fall 'through them, as to Mans Account, and the War 'against *Spain*, be faithful to God in it,—the Lord may 'accomplish something by it, to his honour and thine. ——'There is something in it known to the Lord, (*a cunning Gypsie Prophet!*) And altho' they say this was from the Lord, yet they thus alter, and leave out, to hide their hypocritical Pretence after the Restoration, that they 'were against fighting with outward Wea-'pons for any end whatsoever: But this shews their Hypocrisie as well as their Malice, which they continue foaming out against the Protestants, in their Message, as they say, by especial Authority from the Lord, by his Embassador *E. B.*

In his Works, p. 591, Say they, 'Tho' he (i. e. *the Lord*) 'did in some measure free this Nation from 'much Tyranny, in casting out Popish Authority, yet 'the Nation in a few years was near as much violated 'by Injustice, *Tyranny* and Cruelty, under the *Prelatical* 'Power, as ever it was once under the Papal Power. But altho these forging Wretches, the *Foxonians*, give this as a Message from God, by his Embassador *E. B.* yet they leave out this word *Tyranny*, and change *Prelatical* into *Succeeding*: Either they are self-condemned Blasphemers, or else deserve the Plagues of adding and diminishing from and to the Word of the Lord. But altho' they leave out their Treasonable Testimonies, yet their Sedition against the Protestant Ministers they have to the full put in; well knowing there was them great in Court they thereby pleased, and would and could defend and reward them. Therefore

these *Foxonian Hamans, G. W. &c.* revived all that: For
page 595. say they, 'Them called Ministers, the way
'of their setting up, sending forth, Maintenance,
'Standing and Defence, and in every particular of
'their being such, they are the greatest and woful Op-
'pression in the Nation; the most abominable and un-
'just Cruelties and Tyrannies are acted through them,
'as any other thing in the Nation; and they are (as
'such aforesaid) the woful Cause of the Nations
'groaning under mercileſs Dealing; and there is on
'their account the guilt of Blood, Injustice, and Op-
'pression, on this Nation; their Iniquities cries for
'Vengeance on their own heads, for they are full, and
'——near finished; God's Eternal Vengeance is their
'next Reward from the Eternal God.——The Earth is
'oppressed by them, the Inhabitants groan under
'them, and the Righteous God is vexed through
'them, and they are the Men of high Indignation and
'fierce Wrath, and all their Practices (as such) are the
'Rewel of his Anger.——The Nation is weary——
'and the Lord is weary because of these Men.——If
'this be the Ministry must be encourag'd by you, you
'shall never prosper, but bring a Curse on all your
'doings because hereof.——The hand of my Lord is
'against them. (I believe you *G. W. &c.* for its him
mentioned 2 *Thess.* 2. 4. and from *E. B.* your Father in
Envy against the Protestant Ministers, hadst thou thy
such malicious Doctrine: For you go on in your
bloody Fury and Malice, saying) 'And whomsoever
'shall seek to defend them, shall not prosper, *&c.*

And in p. 618. their rage is so inveterate against the
Protestant Ministers, that they fall out with the Bap-
tists, because they, Christian-like say, *It's their Duty to
preserve them* (*i. e.* the Ministers) *from all violence*, &c.
In Answer, say these *Foxonians*, 'What are you about to
'make a League with Antichrist? ——Will you now
'bind your selves to preserve them from all Injury——
'as they are Ministers too?

And

And in *R. Hubertborn's* Works, these *Foxonians* have reaked out the same Fury against the *Baptists*, and say, 'Can you stand by them, and preserve them *(while Baptizing Infants)* and not tell them its Antichristian? ——And say, 'Do you not say, You will not tolerate 'Miscarriages in things Religious? —— Is not this a 'Miscarriage in thing Religious, to baptize Infants? 'And do you not tolerate this Miscarriage, while you 'stand by to preserve them in it? *&c.*

Here you may see the Quakers Envy to the Ministers, and that their Design is not Liberty of Conscience, as they falsly pretend; for here they do not only incense the Nation against them, but revile the *Baptists*, because they do not run with them into the same Excess of Blood-thirstiness: For these Quakers, *G. W.* &c. drive on their same wicked defaming the Protestant Ministers in this *R. H.*'s Works, as in *E. B.*'s: For say they also to the Baptists—'They are not against tolerating *Episcopacy* and *Presbytery*, &c. yet against Popery; why will you not tolerate Popery, as well as Episcopacy? *(say they:)* Have not the Professors of 'Episcopacy murthered and slain, and do labour to 'murther and slay, as well as the Papists? And why 'will you tolerate the Common-Prayer among the 'Episcopalians, and not the Mass-Book among the Papists? See their respect to the Church of *England*!

This was in 1659. when they did not believe the Restoration was so near, for all their pretended Gypsie Prophecies; as is apparent by their encouraging the Army as long as there was any hopes, and informing and exclaiming against Sir *George Booth*, and quarrelling with *Monk*'s Party.

But to return, and give Audience to this Ambassador *E. B.* and his Attendants, *G. W. &c.* They say, p. 621. 'There is the Guilt of Blood—lying on this Nation in 'the Case of Tythes, and the hand of the Lord [*Fox*] 'is gone out against it, and against all Contenders for 'it, *&c.*

But all this their Rage is general: Now hear their

Loving Anſwer (as they term it) to one Miniſter who ſent them ſome Queries to Anſwer; and behold their Wrath and Bitterneſs, altho' p.565. they pretend that what any can object againſt their Doctrine, let it be ſtated in plain words, in Queries, *&c.* a ſufficient Anſwer ſhall they receive. Again, They make the ſame Offer in their Epiſtle, 'Let the Prieſts,—or any 'of them, object what they can againſt us, *&c.*—they 'ſhall have Liberty for what they alledge——. And by 'the ſtrength of Chriſt——we ſhall confute their 'Proofs. And now hear how they confute this Man, whether by the ſtrength of Chriſt, or Antichriſt, the *Foxonian* Spirit.

The Miniſter, *P. Bennet*'s Queries, ſent to the Quakers to Anſwer, and to clear themſelves from the guilt of denying Chriſt that dyed at *Jeruſalem*, I abridge. But know that they can confeſs and own *the ſame Chriſt that dyed, ſuffered, and was crucified on the Croſs at Jeruſalem*, and yet not mean Him, that Man or Perſon, the Son of *Mary*, our Lord *Jeſus* of *Nazareth*, whom *Herod* ſaw, who was Nailed to the Croſs, *&c.* But the Spirit in him, and ſo the ſame; or the Light in all Men; for they ſay, 'He is crucified and ſuffers now, and ſo did 'ever ſince the Fall, and ſo he did in *Jeruſalem*: And that they do not mean the Perſon or Man JESUS, but the Light in them and all Men, when they confeſs to Chriſt, is evident; for they are charged to deny the Aſcending of his Body; and in Anſwer, ſay they, p.42. 'We witneſs the ſame Chriſt made manifeſt in us, and 'his Reſurrection; not becauſe *Paul* ſaid ſo, but we have 'ſeen it, and are Witneſſes of it: Alſo in *W. Baily*'s Works, pag.173. they ſay the ſame. Now for a ſeeing by Faith, it is own'd by all Chriſtians, and that is not the difference between the Quakers and others, but whether that material ſeen and handled Perſon by *Herod*, and them who Nail'd him to the Croſs, be the Son of God, and Saviour? This they do in effect, altho' not in plain terms, deny; for they maintain the *Jews* never ſee the Saviour: Now *Herod* ſee our Lord *Jeſus*; then he was

not

not the Saviour, must be the consequence of their Doctrine, or *Herod* saw him not. But as to their Answer to the afore Charge in *E.B.*'s Works, p. 42. If such a seeing as they can pretend to, would serve, then *Peter* was by their Doctrine, and as they in Print render him, a false Minister; for he told the Saints *they had not seen, nor did not see him*; but they saw him as these Quakers do. Also in *Acts* 1. 21. It's said, *Of these Men which have accompanied with us, all the time the Lord Jesus went in and out among us, from John's Baptism unto the same Day he was taken from us, must one be ordained to be a Witness of his Resurrection.* Now if such Witnesses as these Quakers pretend to be, would have served, then there was no need of such a one as these mentioned, for all the true Believers were Witnesses, as well as the Apostles; Therefore it is plain it was a material personal seeing and handling that the Scripture intends, and not imaginary, as the Quakers. For they in their *Rabshekah* say, *T. C. hath crucified him, (i. e.* their Christ.) It's this blasphemous false-accusing Spirit of *Fox*'s, which *T. C.* opposed, and terms their *Christ*; therefore their fallacious squinting Confessions; are but deceit, while they will not disown but justifie their *Ancient* Blasphemous *Testimonies*, and enjoyn their Subjects to maintain them: But if they meant truly, as the words import, then there needs nothing but Yea or Nay, to most of these Queries, where they make reviling long squinting Answers.

The first Query is, 'Was the Son of God, or Word, 'made Flesh, or made of a Woman, more than once? I say, Nay. But they say, 'The Word made Flesh 'we witness, which dwells among us, and we behold 'his glory, *&c.* (But the Saints said *dwelt*, and *beheld*, as past. Further say they, 'VVhen thou canst witness 'the VVord made Flesh once, then thou wilt know 'whether the Son of God was made of a Woman any 'more than once.

The Second Query, 'Did the Man Christ Jesus—— 'really suffer Death——as on the Cross at *Jerusalem*,

'ofrener then once? I ſay, Nay. They ſay, 'The 'Man Chriſt Jeſus we own, and witneſs the Lamb's 'Book of Life, which was ſlain from the Foundation 'of the World, the Lamb of God which taketh a-'way the Sins of the World, &c.

The third Query, 'Did the Man Chriſt ſuffer in his 'own Perſon, for that end, and after that manner, 'which he did once upon the Croſs, before or ſince the 'time? (i. e. *his Crucifixion on the Croſs.*) I ſay, Nay. They ſay, 'Chriſt Jeſus in his own Perſon doth ſuffer 'by thee,——and by thy Generation he ſuffered at *Je-'ruſalem*, and doth ſuffer where he is manifeſt by you 'after the ſame manner.—— (*And ſay they*) Wouldſt 'thou have Chriſt have more ends in ſuffering than 'one? This Anſwer plainly proves what I before ſaid, that by owning Chriſts *Suffering* and *Crucifying* at *Jeruſalem*, they mean not his Perſonal Bodily Suffer-ings, but inward, as in *Abel* and *Peter*, and ſo in them now; for they ſay, 'he doth ſuffer after the ſame 'manner (i. e. *as he did at Jeruſalem.*) Now this cannot reſpect his Bodily Sufferings on the Croſs outward, for ſo he doth not now ſuffer; but they ſay, 'he doth ſuf-'fer after the ſame manner. Now mind the terms of the Query, and their Anſwer, and it's plain they do not mean as all other Chriſtians do, but in another ſenſe. This Query and their Anſwer ſufficiently prove their contempt.

Fourth Query, 'Was not that Death the Man Chriſt 'ſuffered once, and but once, on the Croſs, ſo ſatisfa-'ctory,——that God doth not require any Suffering on 'that account? I ſay, Yea, it was; and God requires no other. They ſay, 'The Death of the Man Chriſt 'Jeſus, which ſuffered at *Jeruſalem*, we own and wit-'neſs (*mind that, Witneſs*) the ſame Chriſt (*ſay they*) 'that ſuffered at *Jeruſalem*, we witneſs made manifeſt. Now this they give as ſo full and plain a Confeſſion, that they ſay of it to *P. B.* the Queriſt, 'Here thou 'Lyar art made manifeſt, who ſaid that we denied 'that Chriſt that dyed at *Jeruſalem*. But this is no An-

ſwer

swer to the Query, for the Query is not, Whether or no it was Christ that suffered at *Jerusalem*, but about the Value or Vertue of his Death, to satisfie Gods Justice; to which they reply nothing, but quibble and rail, but dare not Answer plainly Yea or Nay. But it's plain hereby they own not Satisfaction by that one and once offering of himself, as in the *Hebrews*: But they go on, and cavil, saying, 'Whereas thou querieſt whether the 'Justice of God be not satisfied for the Sins of the 'Elect? (*say they*) Where do'ſt thou find that God re-'quires satisfaction for the Sins of the Elect, *&c?* Implying the Elect sin not; now they term themselves and Christ also the Elect.

The fifth Query, Be you reconciled to God by any 'other Obedience than that particular Obedience 'Christ performed in his own Person——once on the 'Cross? I say, Nay. But they banter, and make no positive Answer.

The sixth Query, 'Did not the Man Christ suffer as 'a Publick Person in the Elects stead, *&c?* I say, Yea. They say, 'For the Redeeming of the Elect from under such Mouths as thine, did and doth Christ suffer. 'Here squintingly making his now suffering in them, or any Saint, equal or of the same effect and value, and to the same end as his Personal Suffering without us: For say they, *For the Redeeming*, &c. *did and doth*, &c. So that the Work of Redemption was not finished nor perfected, as on Christ's part, by that one and once offering himself, but by his now Sufferings in them.

The seventh Query, 'Is the Sufferings of Christ 'now in the Saints all the Satisfaction is made to God 'for Sins past, present, and to come? I say, No. They answer, 'Is not Christ the same now as ever? And is 'not the Sufferings of Christ satisfactory where-ever? 'What wilt thou have to satisfie, if Christs Sufferings 'do not satisfie? Hereby plainly implying Yea, in the Affirmative, that their *now* Sufferings, which they blasphemously term his, is all the Satisfaction is made to

God for Sins, ſo plainly denied the Lord that bought them, and trampled his Blood under foot; for altho' the Words *now* and *all* be not in their Anſwer, yet they be in the *Query*, &c. and you muſt not mind ſo much their ſquinting Anſwer, but alſo the Terms of the *Query*.

The eighth Query, 'Was not that Body of Jeſus, 'conſiſting of Fleſh, Blood, *&c.* offered on the Croſs, 'the one and only Sacrifice for Sin, and to which alone 'excluſively, the Saints did before, and ſince do, look 'to be Juſtified by, without any other Works? I ſay, Yea; but they anſwer neither yea nor nay, but revile.

The ninth Query, 'Is there not another Righteouſneſs by which Saints are Juſtified, than that Chriſt 'works in and by them? I ſay, Yea. They anſwer, 'Thou preaches another Goſpel, and would have another Righteouſneſs than that of Chriſt, which he works 'in and by Saints——We witneſs Juſtification by Faith, *&c.* plainly implying Nay to the Query, and ſo excluding the Obedience and Sufferings of our Lord, as without us, from being the Righteouſneſs, for the Juſtification of Believers.

The eleventh Query, 'Is the Juſtice of God fully 'ſatisfied, for all the Sins of the Elect, ere he appear 'to their Souls? I ſay, Yea. But they anſwer neither, but ſay, 'Doth the Elect ſin? Shall the Elect dye? And they, as I ſaid before, term themſelves the Elect, and ſo imply they ſin not, therefore have no need of any to make Satisfaction for them, or of asking forgiveneſs.

The twelfth Query, 'Is the holy Lives or Works 'of Saints excluded from the Act of Juſtification? *&c.* I ſay, Yea. But they anſwer ſquinting, quoting *1 Pet.* 1.18. but imply *Nay*, that the holy Lives and Works of Saints are not excluded.

The thirteenth Query, 'Is the Righteouſneſs 'wrought by the Saints every way anſwerable to the 'Juſtice of God? I ſay, Nay. They anſwer, 'Is

, there

' there any Righteouſneſs but that of Jeſus Chriſt?
' And is not that every way anſwerable to the Juſtice
' of God? —The Righteouſneſs of Chriſt we own
' and witneſs; hereby ſquintingly making the Saints
obedience to be the Satisfaction to Gods Juſtice, and
ſo Chriſt dyed in vain, unleſs as they ſay, *he was a Figure* or *Example*, or as ſomtimes they imply, to take
away the guilt of *Adam*'s Act.

The fourteenth Query, ' Is none accounted Righte-
' ous in God's ſight, in whom there is any failing, or
' doth not fulfil the Law, and anſwer every Demand
' of Juſtice? I anſwer, Yea, in and for Chriſt's ſake.
But they ſay, ' God doth not accept any where there
' is any failing, or that doth not fulfil the Law, and
' anſwer every Demand of Juſtice. But this is the direct-
eſt and plaineſt Anſwer I find, of all the twenty: By this
Anſwer, as by ſome of the former, they ſeem to me
to exclude God's Mercy in forgiving or Pardoning
Sin, and alſo make void or uſeleſs the Suffering, Blood
and Death of our Lord Jeſus on the Croſs without us;
for if they can and do (as their Anſwer implies) ' ful-
' fil the Law, and anſwer every Demand of Juſtice,
' and have not any failing in them, what need have
they of Forgiveneſs, or of Chriſt's Death and Blood,
as a Sacrifice for them, or to ſanctifie them? For if I
am able to pay my own Debts, I have no need of ano-
ther to do it for me; nay, if I am not, if another is
able and willing, if my Creditor will not, or *doth not accept* his Payment for me, (then I am not benefit-
ted) as their Anſwer implies: But the firſt part of
their Anſwer ſeems to make uſeleſs (or that there is no
need of) the latter; for if, as they ſay, ' God doth
' not accept any where there is any failing, then what
hath Juſtice to do with ſuch? For the Law is not for
the Righteous, but for Sinners: Alſo hereby they
maintain as rigid a Satisfaction as any whom they pre-
tend to oppoſe; and the difference between them and
the Proteſtant Miniſters, is chiefly about the Perſon
who makes the Satisfaction, or anſwers the Demands

of

of Juſtice——The Quakers imply the Sinner, Man, (for it is ſuch is intended in the Query by the word *any*, any Man or Perſon) and the Proteſtants make our Lord Jeſus of *Nazareth*, as he was both God and Man in one Perſon without us, to be He *who fulfils the Law, and Anſwers the Demands of Juſtice* for us and in our ſtead. But if, as they imply by their Anſwer, they have no *failing*, they may appear boldly without an Advocate or Mediator, for that within them is the *only Principle and Foundation*, and *admits not of any other*, as they ſay; no, not the Blood nor Offering of the Body of *Jeſus* of *Nazareth*, ſhed outwardly on the Croſs, but that within, even their *not having any failing in them*, but *anſwering every Demand of Juſtice*, and their *fulfilling the Law* themſelves, (and not our Chriſt or our Lord Jeſus for them) is their 'Interceſſor, Mediator and Reconciler, and Chriſt within them; and they (as aforeſaid) have no need of him, or any thing of his on that account.

The fifteenth Query, 'Is a Soul Juſtified by the Non-'Imputation of Sin, and the Imputation of the Righ-'teouſneſs of the Perſon of Chriſt? Or by a Righte-'ouſneſs wrought by Chriſt in the Perſon? *&c.* I ſay, Not by that wrought in the Perſon, but by the Non-Imputation, or not charging the Sin, but by the Imputation of the Perſonal Righteouſneſs of Chriſt, received or laid hold on by a living Faith. They Anſwer, 'I own no Righteouſneſs but what is of Chriſt, 'and wrought by him; plainly implying, it's that wrought in the Saints is the procuring Cauſe of Juſtification, and not Chriſt's Perſonal Obedience and Sufferings; for they ſay, 'I own no Righteouſneſs but 'that of Chriſt *wrought by him*; it's very ſquinting, but if you conſider the terms in the Query, *Wrought by him in the Perſon Juſtified*, now you ſee their Anſwer hath that term, *Wrought by him*, altho' they leave out them words, *In the Perſon Juſtified*; yet their Anſwer implies that is their meaning, elſe why do they rail ſo, and ſay, *It's a heap of Confuſion from the bottomleſs Pit*, &c?

The

The ſixteenth Query is, 'Is Chriſt in the Saints, in 'reſpect of that Nature he ſuffered in at *Jeruſalem*? I ſay, Nay; underſtanding it the Manhood: But they revile, and anſwer nothing to purpoſe.

The ſeventeenth Query, 'How may Chriſt be ſaid 'to be in a Saint, and not in a Reprobate? I anſwer, By a lively Faith, Governing the whole Man, and rendring the Faculties and Senſes ſubject to him, Body and Soul and Spirit being his; and ſo he is not in the Reprobate: But they rail, and not anſwer.

The eighteenth Query, 'Doth Chriſt now take on 'him----our Fleſh?----Doth not this Aſſumption cauſe 'ſuch a perfection of the Godhead and Manhood, that 'both are United into one Perſon? I ſay, No. But they anſwer, 'Do'ſt thou limit Chriſt to Days, in ta'king on him the form of a Servant? ——Is not he 'now the ſame as ever he was?——The perfect Union 'with Chriſt we witneſs, who is the ſame to day, yeſterday, and for ever: They ſquintingly imply, That Chriſt and they be but one Perſon, as in *Jeſus of Nazareth*, and they God and Man as he was; for, ſay they, *The Perfect Union we witneſs*, as farther appears: For the Miniſters ſay, 'Far be it from us to think, 'Chriſt is equally God incarnate in that Son of *Mary*, 'and in all Saints: This *Fox* falſly cites, *Great Myſtery*, p. 22. but oppoſes, and in anſwer, ſays *Fox*, 'The 'Scripture ſays, He is the *Everlaſting Father*, and his 'Name is called *The Emanuel, God with us*: And their oppoſing this Doctrine, and quoting it as an Error, implies that they do believe that they have the ſame Union of, or in their Natures, as was in, with, or between the Divine Nature and Manhood of our Lord *Jeſus*; and therefore ſays that Pagan-like *Foxonian* Preacher, *Iſaac Penington*, 'Doth not the Name belong to 'every Member as well as to the Head? And *Fox*'s oppoſing the Miniſters, and their now above Anſwer to this eighteenth Query, implies the ſame, That *Jeſus of Nazareth* was no other ways Chriſt, but as they be; only more, becauſe he had more of the Spirit in him.

And

And thus it is that they own Christ, *as he was Man*, (as they say) that is, as he was in all Ages, and is now in them (the Light) and they one Spirit with him, and he one with them, as he was with all Saints in all Ages; and so by that Oneness he was and is Man, and they by the same Figure be Christ; as appears by *Fox*'s opposing and squintingly Answering to the Ministers, and this their afore Answer to the Query: And on charging them to hold *Christ Jesus is in them as Man*, and *the Man Christ dwells in them*: Now in *Great Mystery*, p. 68. they do not deny the Charge, but in confirmation of it say, 'Is not *Christ in Man*? And how 'can you call him Christ in Man, without *the Man be* 'there?

The nineteenth Query, 'Is Christ now conversant 'on Earth, as he was in the Apostles times? I say, No. But they say, 'Did he not appear to his Apo- 'stles since his Ascension? —And is he not the same 'now, as he was then? Hereby they imply that Christ was no other ways with his Disciples, but as he is with them now; that is, that our Lord Jesus of *Nazareth*, that Person or Man whom *Herod* saw, was not the Christ; for they say, the Jews never saw the Saviour.

The twentieth Query, 'Did not Christ dwell a- 'mong his Saints in a more visible manner than now in 'his Saints? I say, Yea. They Answer, 'He is not, 'nor never was visible to thy Generation—Them as 'thou and thy Generation—doth crucifie him— 'and thou do'st now (i. e. *Crucifie him now.*) So that there now acknowledging the same Christ that was crucified at *Jerusalem*, is but fallacious; For it's evident they mean not him, the Man or Person, for they say he never was visible to such as this Protestant Minister, and that he is now crucified, as then; so that it's the Light in every Man, and not our Lord Jesus, they ascribe all the Works of Salvation to, and exclude his Person, Blood, and Sufferings outwardly.

The tenth Query I omitted, being about the precedency

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dency of Juſtification and Sanctification, which is firſt in order; and I thinking it's not ſo important, have wav'd it, and my Anſwers are with ſubmiſſion to abler Judgments.

But take notice of what they ſay of theſe Sober Queries, in the Anſwer to the firſt: Say they, 'In this 'firſt Query thou haſt manifeſted what thou art; thou 'mighteſt have ſpared the other Nineteen——thou haſt 'Conjured them up in thy Black Art out of the bot-'tomleſs Pit, which is to be turned into Perdition. Conſonant to this, ſays *G. Whitehead*, and his Brother *C. Atkinſon*, to a Miniſter, 'Here is (ſay they) the 'three Perſons thou dream'ſt of, which thou would'ſt 'divide out of one, like a Conjurer, *i. e. the Three Perſons in the Trinity.*

But whereas theſe Quakers ſay they have Anſwered theſe twenty Queries *Plainly* and *Lovingly*, their *Plainneſs* you have ſeen already, now you ſhall hear their *Loving Anſwers* alſo.

In their Title Page, they ſay, the Miniſter is *found a Deceiver*——'Thy Queries make thee manifeſt what 'thou art: Many of thy own Tribe, if they ſee thy 'Queries, would be aſhamed of thee and thy Queries. '——Not worth Anſwering——leſt thou ſhouldſt boaſt 'in thy filthy Ignorance & Darkneſs ſomething in An-ſwer, *&c.* This is, in the Preamble before the Anſwers. Yet I think them moſtly ſober and modeſt Queries, and think this Spirit which deſpiſes them cannot be of God: Yet they blaſphemouſly ſay, 'We have An-'ſwered thy Queries in the Eternal Light and Life of 'God. Truly was it ſaid, *If the Light in you be Dark-neſs, how great is that Darkneſs?*

But now comes their Loving Words. In Anſwer to the firſt, they term the Miniſter 'A Reprobate, a 'Child of Darkneſs, one of the Antichriſts and Decei-'vers *John* ſpeaks of——which Query comes from thy 'dark polluted Mind——without God in the World-- 'among the falſe Prophets, Deceivers, Antichriſts—— 'The Light condemns thee and all thy Generation

(*Mini-*

(*Miniſters*) 'eternally——We witneſs thee and thy Generation to be in the Sorcery and Witchcraft——deceiving and betraying the ſimple——Thou art Darkneſs it ſelf——Thou art the Dragon that wouldſt devour the Man-child——Thou the Dragon and thy Angels is caſt out into the Earth, and therefore doſt thou perſecute the Woman——Thou art blind. All this is in Anſwer to the firſt Query.

And unto the ſecond, they ſay, 'Thou Diviner art found adding to Scripture (*its falſe*) thy Divinations of thy own Brain—The Plagues of God is to be added unto thee, and poured on thee, O thou Lyar——and art for Condemnation——thee to be the Beaſt that makes War with the Lamb we witneſs, thou Antichriſt, which looks at Chriſt's Death at *Jeruſalem* alone, and cannot witneſs him no other ways but without thee. (*I believe this is a Slander, altho' I knew not the Man.*)

To the third, ſay they, 'Thou full of all ſubtilty hath made manifeſt thy poyſon and enmity with the Light of Chriſt——thou art condemned for ever; Chriſt Jeſus in his own PERSON doth ſuffer by thee, thou blind Phariſee and Blaſphemer.

And to the fourth, ſay they, 'Thou Jeſuit art pleading for Chriſt afar off,—as thy Father at *Rome*.—— That Chriſt that dyed at *Jeruſalem* did not ſatisfie for thee, who art an Enemy to him——art under the wo, ——and from that wo thou ſhalt never fly——Thou Lyar, art made manifeſt to all thy Congregation—— Thou Lyar who art of the Lake——blind ignorant Sot.

And to the fifth, ſay they, 'Thou who art an Enemy to God, and a Child of Diſobedience, in whom the Prince of the Air rules——the Light in thy Conſcience condemns thee——thou art an Enemy to the Croſs of Chriſt, and in the Myſtery of Iniquity—— ——in the dark Power and Man of Sin——who art reconciled to thy Luſt, and Sin reigns in thee.—— Thou art blind,——who lives in ſtrife and envy:

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Had not the Quakers need first to pull the Beam out of their own Eyes?

To the sixth, say they, 'Thou blind Guide——thou 'manifests thou dost not know the MAN Christ at all. (*See what Man they mean, when they confess he, Christ, became Man*) 'nor his Sufferings; for Death reigns in 'thee yet, that asks this Query for a Publick Person; 'Christ is not to thee but a Mystery, which thou know-'est nothing of: For the Redeeming the Elect from 'under such Mouths as thine,——did and doth Christ 'suffer: Those that are brought to believe, deny such 'dumb Idol Shepherds as thee, who as yet doth not 'believe, therefore shalt dye eternally.

And to the seventh, they say, 'Thou blasphemously 'asks thou know'st not what——Let all People take 'notice what a Blasphemer thou art, or what can they 'learn of such an one as thee, who knows not the 'Justice of God, nor the Sufferings of Christ in his 'Saints. But Queries are not a Proof that the Queriſt knows not the thing he queries; for if it were so, then these Quakers were very *Ignorant Sots*, (in their own Dialect) for they have propounded hundreds of Queries to others.

And to the eighth, they say, 'Thou art again re-'plying thy former sottish Query, which rises out of 'thy dark Mind, concerning the Body of Jesus, as the 'Devil did about the Body of *Moses*: Let thy Mouth 'be stopt here; for the Body of Jesus, and the offer-'ing of it up, and the Sacrifice for Sin, thou knows 'not, and thou art none of the Saints——Blind lead-'ing the Blind into the Ditch, and for thee the Body 'of Jesus is no Satisfaction; thou Reprobate, what 'hast thou to do to talk of Believing——thou disobe-'dient one, on whom God will render Vengeance in 'flaming Fire.

To the ninth, say they,——'Thou accursed art made 'manifest, who preaches another Gospel, and would 'have another Righteousness than that of Christ, (*a great Slander and Untruth*) ——'Thou Beast, to whom

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the Plagues of God are due, and upon whom his Wrath muſt be accompliſhed.——Thou would'ſt be ‘ Juſtified, and live in thy Sin, but thou art ſhut out from God for ever.

To the tenth, they ſay, ‘Thou dark blind Hypo-‘crite, haſt ſhut thy ſelf out from the knowledge of ‘God in any meaſure: O that ever People ſhould be ‘ſo blind, as to look to learn any thing at ſuch a one ‘as thee *(a Proteſtant Miniſter)* but Sin and Filthineſs! ——‘Let all People judge if thou be not a Teacher of ‘Laſciviouſneſs and Uncleanneſs: How durſt thou ‘mention a holy Life——who know'ſt neither Juſtifi-‘cation nor Sanctification? And the Man which art ‘*Cain (Mark, it's the Man and Creature he here reflects on, and by their own Doctrine ſuch are not of God)* ‘God doth ‘not love nor accept thee nor thy Sacrifice; and thou ‘who art in Envy do'ſt not love God.

But I will adventure to query, *G W.* Did thy Brothers *C. Atkinſon, J. S. W.* and *M. B.* his Wife, *T. B.* and *H.* his Wife, your Travelling Female Agent, *I. S. H. F. W. W. J. Moon*, (that *Croned* Brother, and Man of War, with *W. Penn*, in the Dragon *Fox*'s Army, againſt *J. S.*) *C. T. R. T.* and *Archer*, mention'd in *Satan Diſrob'd*, and other of your unclean, beaſtly, *Foxonian* Brother Preachers, I ſay did they learn their Uncleanneſs and Laſciviouſneſs of this Proteſtant Miniſter? Or hath he taught ſuch *Laſciviouſneſs and Uncleanneſs*, as theſe thy Brethren and Siſters, *Foxonian* Preachers, were guilty of? I had not thus digreſſed, but that they brand the Proteſtant Miniſter to teach *Laſciviouſneſs* and *Uncleanneſs*.

To the eleventh Query, they ſay, ‘Thou full of all ‘ſubtilty——and with the Life judged and condemned, ‘——Thou Sorcerer, doth the Elect of God ſin? Shall ‘the Elect dye? Yea, theſe afore-mentioned ſinned and dyed, and were great Preaching *Foxonian Quakers*, and you term your ſelves *the Elect*.

To the twelfth, ſay they, ‘Thou dead Beaſt——a ‘ſtranger from the Life of God, and is excluded from the

'the holy Life of Saints——thee knows nothing of 'Jesus Christ, but as thou hast heard of him crucified 'at *Jerusalem*, and so art unredeemed——and so art 'not justified before God, nor never shalt be. (*A positive irrevocable Sentence!* Or *these Quakers Conjurers?*) '——Thou art condemned in the Lake for ever.

To the thirteenth, say they, 'Thy Blindness is made 'manifest——Such polluted filthy Beasts as thou—— 'The Righteousness of Christ we own, which shall be 'revealed on thee in flames of Fire.

To the fourteenth, say they, 'Thou polluted Beast 'hast made it manifest what thou hast been driving at 'all this while——that thou wilt have Corruption and 'Filthiness to be accounted Righteous in God's sight (*But I rather think this is a filthy Lye and Slander*) 'that, 'so (*say they*) thou mightest lie and wallow in thy filthiness.——The Son of God was made manifest to 'destroy the works of the Devil, and thou Man of 'Sin wouldst have it to stand——them that walk in 'the Lust of Uncleanness, and there thou art.

To the fifteenth, say they, 'Here stop thy Mouth, 'thou Sorcerer; which is gathering up a heap of Con'fusion, which is fit for nothing but to be turned with 'thee into the bottomless Pit, from whence it comes, (i. e. *the Queries*) ——'Thy Language is of *Egypt*, and 'in the Mystery of Iniquity thou speak'st it, which is 'condemned into the Lake of Perdition——which 'Righteousness (*i. e. Christs*) shall confound thee, and 'all thy Unrighteousness and Conjuration; and the 'same that Justifies us, shall Condemn thee Eter'nally.

To the sixteenth, say they, 'Thou Enemy of Christ, '——thou art in that Nature which *Judas* was in, that 'betrayed him, and that they were in that crucified 'him.

And to the seventeenth, say they, 'What hast thou 'to do to inquire after the Divine Nature——who art 'THE (*i. e. not a*) Natural Man, and knows nothing 'of God, but what thou knows naturally, as a brute

'Beaſt——who art a Reprobate, and thou ſhalt find 'him thy Eternal Condemnation.

And to the eighteenth, ſay they, 'O thou dark 'Beaſt and Conjurer, who art querying with thy Con-'jured words, that which thou knows nothing of, (*an Untruth to be ſure*) ——'Thou Blaſphemer, do'ſt thou 'limit Chriſt to Days? ——With thee God, nor none 'of his Children have any Union; for God hath put 'an utter Enmity between thy Seed (thou Serpent) 'and the Seed of the Woman.

And to the nineteenth, ſay they, 'Thy Language is 'the Language of *Egypt*; thou makes it manifeſt thou 'knows not Chriſt—in the leaſt meaſure——thou dark 'ſottiſh Beaſt, who wouldſt be pleading for darkneſs 'and ignorance of God.

To the twentieth, ſay they, 'Thou haſt ſhewed thy 'ignorance of the Scripture——He (i. e. *Chriſt*) is 'not nor never was viſible to thee nor thy Generation (*Miniſters*) for thoſe that profeſſed the Scriptures, as 'thee and thy Generation do, crucified him——and 'ſuch as thou art doth now, thou Blaſphemer, (*and here they quote ten Lines of Scripture*) ——but (*ſay they*) theſe 'Scriptures are hid from thee, thou art one of them 'propheſied of, and the Scripture is fulfilled on thee, '——*He hath blinded their Eyes*——and (*ſay they*) now 'bleſſed be the Lord, he hath diſcovered thee, and ſuch 'blind Guides as thou art: We have anſwered thy 'Queries in the Eternal Light and Life of God, and 'we have given Judgment upon thee and them (i. e. *the twenty Queries*) 'which thou ſhalt eternally witneſs. (*And ſay they*) 'Theſe ſtumbling Queries which we 'have anſwered Lovingly and Plainly in Scripture-'Language, and with the Eternal Light and Life of 'God, ſet thee in thy own place, which thou ſhalt eter-'nally witneſs. And again term them 'black, dark, 'ſtumbling Queries, and thy conjuring words, which 'thou haſt no Scripture for, as *Ambiguity*, *Efficacy*, &c. And in their Concluſive Preamble, ſay they, 'Let 'People read and conſider what they do, who hold up

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'ſuch as thee, who is ſhut out from God, Scriptures, 'and Saints Life and Language——thou art to be con-'demned with the Light.

And theſe grievous Wolves, and fierce Deſpiſers, *G. W.* &c. thus defame, and are in all this deadly fury and malice againſt the Proteſtant Miniſters, becauſe this one Man *P. B.* asks theſe ſober Chriſtian Queries of them, according to their own Propoſal in the Epiſtle, and in page 565. But this is like moſt of their fair pretences, to delude and blind People: for judge how contrary their Practice (in theſe Anſwers) is to this pretence, and yet they have the face to ſay in Print, 'Theſe Queries are Anſwered Lovingly and Plainly, and in Scripture-Language, p. 34.

And that you may ſee all this their helliſh Railing is intended againſt the Proteſtant Miniſters in general, as well as *P. B.* ſay they in concluſion, 'A horrible thing 'is committed in the Land, *Drunkards, Swearers, Lyars,* '*Strikers*, preach: O wonderful! Where are your 'Eyes? Try your Prieſts by Scriptures: See if they be 'not found in the ſame Generation that all the falſe 'Prophets and Deceivers were in.——See if they be 'not the Antichriſts which cannot confeſs Chriſt come 'in the Fleſh, preach for Sin againſt Perfection, and 'never any that follow them ſhall come to the know-ledge of God.——Theſe blind Guides deny the Pro-'phets which *Moſes* writ of—(*It's a Slander and Untruth*) 'and are found in the Sorcery and Witchcraft, *&c.*

Thus they begun and end, reviling the Proteſtant Miniſters; and they not only condemn this Miniſter to *the Lake* and *Bottomleſs Pit*, but the Queries alſo: *We have given Judgment on thee and them*, (ſay they:) So that it's not only the Proteſtant Miniſters, but the Doctrines of the Proteſtant Faith, as theſe twenty Queries contain, have theſe Quakers alſo judged to the like condemnation with the Miniſters: All this Envy and Fury in ſeven Pages in Folio, have they Reprinted, whereas two or three Lines might have contained ſufficient Anſwers, had they believed and

owned these things, according to the Scriptures, as they pretend. And the Doctrines and Practices of the Protestants, as sprinkling Infants, *&c.* they say is *Damnable, Doctrine of Devils, a meer Cheat*, and your singing *David*'s Experiences in Rhime and Meeter, is a very Lye unto you; and say they, 'The Law which 'commands to pay Tythes, we cannot be obedient to 'it; and the Reason they give, is, 'Because it is con-'trary to the Law of God, p. 313. And say they, 'If 'the House (i. e. *Publick Churches*) were for any good 'purpose, or honest Practice, as for Poor, *&c.* the Peo-'ple of God would not deny to uphold it——but be-'cause it's ONLY a place to commit Idolatry in, (*mark h is Only*) P.347. And say they, 'All you Churches, by 'what Name soever you are known, you are the Seed 'of the great Whore, and she hath brought you forth. Here the Church of *England* may see it's not only the Dissenting Ministers, altho' their Envy is chiefly against them, but all. P.4416. 'Have altogether forgotten 'God——Christians all their Prayings, Preachings, 'Singings, Baptisms, breaking Bread, and all that you 'perform as unto God,—is an Abomination unto him. 'The very practice of those things now by the Christi-'ans being degenerated, is become Idolatry, *&c.* p.432.

Again, say they, 'The Lord shall destroy your Wor-'ship and confound it, and no more is the Lord wor-'shipped in Steeple-houses, they are left desolate, *&c.* '—Your worship in Steeple-houses is an Abomination to him. P.481. Again, say they, 'In the Name and 'Authority of the Lord, we declare against—your 'whole Worship, p.479. Again, say they, 'Sprink-'ling Infants, and calling it the Baptism into the Faith 'of Christ, and the Seal of the Covenant, —it's an In-'stitution of the great Whore, p.489.

And particularly, of the Ministers of the Church of *England*, say they, 'This we say, Their Office nor Call 'is not from the Lord, nor by the Authority of his 'Spirit,——nor according to Scriptures—— and is not 'from Heaven, but rather from the Whore of *Rome*, p.638.

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All this and much more of their helliſh Rage and Envy againſt the Proteſtant Religion and Miniſters, in one Book, Reprinted in *Folio*, and in 1672. promoted and eſpouſed by *GW.* &c. to bring the Proteſtant Religion and Miniſters into contempt, ſcorn, and hatred, in future Ages: For to confirm, and ſeal, and fix it laſtingly, ſay they, 'You called Chriſtians——you—— 'having loſt that which gave you a true Title to the 'Name Chriſtian, you deſerve not that Name: (*and declare it*) 'in the Name of the Lord. Here it's plain the Engliſh Proteſtants, and theſe *Quakers*, cannot both be Chriſtians, one muſt quit the Title, p. 419. and ſay, 'The Heathen ſhall ſee your Nakedneſs, and your 'Shame, and ſhall hiſs at you, p. 421.

But how doth this agree with what *W. Penn* now pretends to, (as I hear?) He ſaid that they own all except three, of the 39 Articles of the Church of *England*, and the three they differ'd in were about Diſcipline, and not Doctrine. And yet here you ſee they ſay *All* the Proteſtants *Doctrine and Practices Falſe*, the *whole Religion* of the Engliſh Proteſtants they *Deny*: Theſe be their *Ancient Teſtimonies*, their *Truth* in *the beginning* taught them before 1660, which is now in 1696. under hand enjoyned their Subjects to *maintain*; and this Noval owning of the Thirty Six Articles, is the Counterfeit Quakers New Teſtimony. But they ſay their *Truth changes not*; but they may now change their Words and Actions, and yet mean the ſame as they did 1656; for their deſign was to defame, in order to root out the Proteſtant Miniſters; and if they do not effect it, they prove themſelves Lyars and falſe Prophets, and impudent Blaſphemers; therefore in order to drive on their deſign, they print theſe Defamations, and ſay, *It's for you and your Children.* To plant this Root of Bitterneſs in after Ages, as well as in other Nations, is the deſign of this *Foxonian* Spirit in *G. W. &c.* And they have great Advantage for this Work in their great Schools or Houſes, where they teach their youth, and read to them, or cauſe them to

read, their great Volumes of *Fox's*, *&c.* Works, and where theſe *Foxonians* are the Maſters, Governours, or Teachers, and whither their chief *Foxonian* Prieſts reſort; and as they ſay in Print, *This is worthy of taking notice of*——*How abominable is this* (ſay they) *that theſe things ſhould be*——*much more that they paſs unreproved*; i. e. their Envy againſt the Proteſtant Miniſter, *&c.* For altho' they thus Unchriſtian all Engliſh Proteſtants. Yet the Heathen (who make no Profeſſion, nor have not the knowledge of Salvation by our Lord Jeſus of *Nazareth*, as in the New Teſtament) theſe, under the Name of Pious Gentiles, they allow to have *Faith*, that they may degrade and under-value the Authority of the New Teſtament, and the Neceſſity of believing the Relation thereof, concerning the Dignity and Value of the Perſonal Sufferings and Blood of our Lord Jeſus of *Nazareth* outwardly. And ſeeing they have ſo much hatred to the Engliſh Proteſtant Miniſters, and ſo much Charity for the Gentiles, let them, (*i. e.* the *Foxonians*) go for Gentile Preachers. And by theſe afore, and what follows, it's proved that theſe *Foxonian* chief Prieſts, *G. W. &c.* are influenc'd by an evil Spirit, if no other matter were proved againſt them, but their wrathful terms and envious proſecuting the Proteſtant Miniſters, theſe ſhew them Uncharitable, and therefore Unchriſtian.

That theirs is not Chriſtian Charity, is evident by their Partiality; for notwithſtanding they Unchriſtian, for ſaying *they be ſaved by Chriſt without them*, and recorded ſuch for *Reprobates* and *Ignorant ones too* of Chriſt within; and give it as a ſure Mark of *the Devil's being in ſuch*; and all who *pay Tythes*, *altho' freely*, as *Deniers of Chriſt*, and mark'd *them for Antichriſts*, yet you ſee how kind they are to the Gentiles, and to their blaſphemous lying Brethren *Foxonian* Preachers, *S. Eccles*, notwithſtanding he *S. E.* was proved ſuch a blaſphemous *Lyar*, yet they are ſo charitable to him, that in Antidote, *&c.* p. 225. they believe he died in Peace: And to *G. Whitehead's* Brother, *C. Atkinſon*, that laſci-

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vious Blaſphemer, his Blaſphemy againſt God and Chriſt; ſay they, 'As to thoſe offenſive Words, we do 'not affect the terms, neither are they proper to the 'true Chriſt. But by their Charity to him, it may be feared they think them proper enough to our Lord *Jeſus* of *Nazareth*, his Perſon, which you term *Mean* and *Contemptible*, *a Veſſel*, *a Garment*: This your Charity to your blaſphemous Brethren, and your Uncharitableneſs to the Proteſtant Miniſter, ſhews your Zeal nor Charity are not Chriſtian: For you ſay, *G. G.* the Miniſter was *poſſeſſed with a Legion of Lying Spirits*. And of *J. Faldoe*, you ſay that *He and thouſands of our dear Countrey-Men were in the Pit of Damnation*, crying out on the Miniſters: Such a damnable Sin do theſe *Foxonian* Prieſts make it for any to diſcover and oppoſe their Errors. But they may blaſpheme and deny the Lord, if they will but Idolize *Fox*, as *Solomon Eccles* did, and they ſhall *dye in Peace*, with theſe charitable *Foxonians*.

And their Unchriſtian Spirit further appears in their Excommunicating *G. Keith*; altho' twelve Months after they had acknowledged they *had nothing againſt his Doctrine nor Converſation*; but they pretended he was *Apoſtatized from the Spirit of Meekneſs and Charity*: But he was rather departed from their wrathful uncharitable Spirit againſt the Proteſtants, and more come into the Spirit of Charity: And that which they charge on him as Uncharitable, *&c.* was, becauſe he teſtified againſt their Errors, and maintained the Truth; altho' they make other Pretences, as that he on ſome great Provocations (in Diſcourſe) gave ſome harſh Names to ſome of their Erroneous Preachers. Now conſider all theſe afore and afrer, of their hell-fetch'd terms (and wicked Actions) of theirs to the Proteſtant Miniſters, Kings, *&c.* and all People; I ſay, Conſider whether all theſe do not prove them either to be gone from, or rather that they never had the Spirit of *Meekneſs and Charity*; and therefore more juſtly Excommunicated from the Proteſtant Society, than *G. Keith*

did, according to their own Judgment and Practice: For let *Algier* be ſearch'd, if all the Runnagadoes there, for this hundred years paſt, have ſo villified and defamed the Proteſtant Religion and Miniſters, as theſe *Foxonian* Prieſts have done.

How can you, (eſpecially you Governours of the Church of *England*) expect to convert any to your Religion and Church, while that and you lye under ſuch foul Scandals ſo publickly in this and other Nations, without contradiction, and the chief Actors and Promoters in favour and incouraged in Reprinting theſe Blaſphemies, in great Volumes, as in *E. B.* and *Fox*'s wicked Works, which may have coſt near a thouſand pounds; and I hear they are Reprinting more of that Blaſphemer *Fox*'s, to the value of 2000 *l.* charge; and this alſo doubtleſs intended to be preſerved in the Library at *Oxford*, for a Monument of Infamy to the Engliſh Proteſtant Miniſters.

And in the Title Page they put high Titles of the Authors, and term them 'worthy Prophet, true Pro-'phet, and Servant, and Sufferer for the Teſtimony 'of Jeſus, dyed a Priſoner for the Word of God; an 'Ambaſſador by ſpecial Authority, and ſpecial Com-'miſſion from Chriſt, *and ſay they of the wicked Author*, 'Generations which have not yet a Being, ſhall count 'thee bleſſed; becauſe of the want the Inheritance of 'the Lord hath of thee; my Subſtance is almoſt diſ-'ſolved, (but you have taken care his wicked Works ſhall not be wanted.)

Again ſay they of him, 'The firſt Fruits unto God, 'ſince the Apoſtacy; endowed with the Almighty 'Power of God, which Lived and Reigned in him: (By his Fruits herein produc'd, you may judge what Power and Spirit they, *Foxonians*, be ruled by, which they term Chriſt.) It ought to ſtrike Terror and Amazement in all Proteſtants, to conſider how they exalt themſelves and defame the Proteſtant Miniſters, and ſay, 'At the deſire of many Friends, that the La-'bor and Works of this valiant Soldier of Chriſt to

' continue on Record, as Monuments of his Service ' for the Lords.

Conſider the time of their venting their Fury againſt the Proteſtant Miniſters, and the time of the French King's dealings with the Proteſtant Miniſters and their Churches there; and this is not only the effect of one Man's paſſion, but the premeditated Work of theſe *Foxonian* Chief Prieſts, *G. Whitehead*, and *W. Penn* eſpecially, who, in his *Serious Apology*, ſays, ' If the Qua- ' kers Expreſſions (againſt the Miniſters) had been Ten ' Thouſand times more ſignificant and ſharp againſt ' that curſed bitter ſtock of Hirelings, they had been ' but enough; — and (ſays he) we have nothing for ' them but Wo's and Plagues, who have made drunk ' the Nations, *&c.* — and laid them aſleep, — whil'ſt ' they have cut their Purſes, and pickt their Pockets. *W. Penn* is not in jeſt here, but *ſerious* and in earneſt, to confirm, *maintain*, and *hold up* the *Ancient Teſtimony their Truth taught* them *in the beginning*, which they now enjoyn their *Foxonian* Subjects to *hold up, and maintain in all the parts of it*; for their *Truth changes not* ſay they, and therefore *W. Penn* confirms his Fathers, *Fox* and *E. B.*'s curſed Envy againſt the Proteſtant Miniſters; for further, ſay they, in their Book, *A Brief Diſcovery*, &c. ' The Proteſtant Miniſters, they are Conjurers, ' Thieves, Witches, Devils, Lyars, Stewards of the ' Devil's Magazines,—who go about to Murther the ' Child Jeſus where he is manifeſt; —even theſe bloo- ' dy Herodians they would devour the Child Jeſus, ' *&c.* —Hold up a Worm-eaten Beaſtly Form, — yea ' of the Devil; — fearful Blaſphemers, ſcarlet-colour'd ' Beaſts——ſelling Beaſtly-ware; they ſell the report ' of others Riches, the Letter which is Duſt and ' Death, *&c.*

Now this cannot be the *Paper and Ink* as the Quakers now pretend, for the Miniſters do not (as they ſay) *ſell* that, but it's the Doctrines of Scripture they thus condemn; for as afore they ſay, the *report of other Mens Riches*: Now the Paper and Ink is not the report, but

but the Doctrine or Matter ſignifi'd by the Letters wrot in the Paper with the Ink. This ſhews the now Quakers fallaciouſneſs, in their now forged excuſes for *their Ancient Teſtimonies of their Truth in the beginning*: But in this Book they go on, and ſay of the Miniſters, 'Poſſeſſing nothing but Heathenish ſtuff, '*&c.* ——Really they are Blood-hounds, (but if they be not, to be ſure your *Foxonian* Spirit is) 'hunting 'and gaſping after their Prey, like the mouth of Hell '——ſtill barking and raging like *Sodomites*, *&c.* Wo, 'wo! is their Portion, and of the upholders of that 'Treacherous Crew, the Proteſtant Miniſters. Here is the Judgment paſſed on all, Kings and People, by theſe Quakers; and all this and much more ſuch Helliſh Envy and Scandal in two leaves, beſides what's in the reſt of the Book; ſigned by four chief Quakers, one of them *T. Lawſon*, and his Work eſpouſed and recommended by the now *Foxonians*, and juſt above this Chapter, in the concluſion of the foregoing, it's ſaid, *written from the Spirit of the Lord*; and this, where this Helliſh ſtuff is, I think is of *Fox*'s own indicting, the Language and Method being ſo like his; and was printed 1653.

A Hundred times as much ſuch Hell-fetcht Fury of theſe Quakers, I can, out of their *Ancient Teſtimonies*, produce; but theſe, and what is afore, and following ſhews, that if the Proteſtant Miniſters be ſuch as they print them, then, as *W. Penn* ſays, 'What remains, 'but that the Rabble or the Government Sacrifice 'them *&c.* This was becauſe a Miniſter ſaid, that the 'Womb of Iniquity was in the Quakers Writings. See it in the *Quakers ſet in the true Light*, by *F. B.* p. 2. But then, how much more guilty are theſe Quakers, *W. Penn*, and *G. Whitehead*, &c. not only thus to Defame the Proteſtant Miniſters of this Age, but all paſt and to come, that pay Tythes or uphold the Miniſters; Kings, Martyrs, and all People. Equivocating, deluding Hypocrites: He (i. e. *G. W.*) hath proved himſelf and all others (mark it's all others) *to be ſo except Quakers*,

kers; and page 228. say they, 'The Priest's work hath 'been to teach People to keep in, and not to come out 'of their Lusts to Christ:——And page 267. say they, 'You, all Priests and Teachers (*mark, it's not some but 'all*) who are inwardly ravened from the Spirit of God, '—have turned all People from the Light to the Dark-'ness, and so have kept Thousands, and Millions of 'Souls in Damnation;—and keeping them in the way 'to Hell, who are Satan's Ministers;—and this hath 'been the Work of your Ministry ever since the days 'of the Apostles, as this Day and the People of the 'whole Nations witnessed.

Now, if they think to quibble it off, that it's not all, but them who have *ravened from the Spirit* (they mean) it's afore shew'd they include all; this by *Fox*, and so well approved by *Penn*; and to make it Canonical Scripture, He, *Penn*, hath printed of him, this wicked *Fox*; 'Many have done well, but thou, Dear 'George hath excelled them all, (mark it, not the Light in him, but *George*) altho' himself has pretty near match'd him; for says he, *W. Penn*, 'These idle gor-'mandizing Priests of *England* run away with 1500000 *l.* 'a Year, under pretence of being God's Ministers;—'no sort of People have been so universally, through 'Ages, the bane of Soul and Body of the Universe as 'that abominable Tribe, for whom the Theatre of 'God's most dreadful Vengeance is reserved to Act 'their Eternal Targedy on.

Again, says *W. Penn*, 'There is not any thing so 'Proud, Railing, and sometimes Ignorant, as a sort 'of Priests,—who think their Coat will bear out their 'worst Expressions for Religion:—An Ill-bred and 'Pedantick Crew, the bane of Reason and pest of the 'World; the old Incendiaries to mischief, and the 'best to be spared of Mankind, *&c.*

Surely *William*, altho' He, *Fox*, *excells all* as went before him, yet thou hast, if possible, exceeded him, and gone further into the Pit of Darkness than he whil'it alive: But thou had'st not *Pensilvania* for nothing,

thing, but as much as thee could'ſt do, ſomething for the Devil and the Papiſts, as I have ſaid, he knew who he pleaſed, and that there were thoſe in power able to Defend and Reward him for any injury he could do the Proteſtant Miniſters.

Again, ſay they, in their Book, *A Serious Warning*, &c. 'could people hear the cry of Thouſands out of the 'Pit of Damnation, they would intelligibly hear their 'Idol of Jealouſy and Others thus lament, Presbyteri-'ans and Independants, under the Notion of Goſpel-'Miniſters and Reverend Divines, were the Men that 'ſeduced us hither by their Preaching Peace to us: 'Had it not been for them, we had—turned from the 'evil of our ways and never came here: Thus crys '(ſay they) *J. Indicot*, and this is the dolorous com-'plaints of Thouſands of our, but yeſterday, Dear 'Countrymen;—if People were not in a Lethargy, they 'would beware of you all, as the Plague of the pre-'ſent time, *&c.* (and in concluſion ſay) I ſhall prove 'theſe very Men (*i. e.* Presbyterians and Independant 'Miniſters) to be the very Men—to be in Doctrine 'and Practice the very Floodgate of Atheiſm and Pro-'phaneneſs, is breaking in as a mighty Torrent upon 'this miſerable Age.

Is it not evident, by all this Wrath and Reproach, the Quakers vent againſt the Miniſters, that they (*i.e.* theſe Quakers) are more likely *poſſeſſed with a Legion of lying Spirits* than *G. G.* the Miniſter, whom they ſay was ſo *poſſeſs'd*. For, notwithſtanding all this, and a hundred times more ſuch defamatious *Ancient Teſtimonies* of theirs in print, yet they now have the confidence to ſay in print (becauſe their wickedneſs is diſcovered, *&c.*) they are 'Perſecuted with ſhameful Reproa-'ches and Blaſphemies, to murder their Reputations as 'Men not ſparing living nor dead ſay they; but, who of Kings and Martyrs have they ſpared ever ſince the Apoſtles, and to the end of Time: Surely theſe *Foxonians W. P.* and *G. W.* &c. as little read the Second Chapter to the *Romans*, and are as Ignorant of that as they

they were of the Second Chapter of *Matthew*: But they may ſay of them, and any Scripture, as they do in their *Ancient Teſtimony*, 'Which their Truth taught 'them in the beginning, in 1654. That is no com-'mand from God to me, which he commands to ano-'ther. But this, with the many others, proves that they abide not in the Doctrine of Chriſt, and ſo are by their own Doctrine *of the Devil*; for they are more likely to be them *grievous Wolves* the Apoſtle foretold ſhould come, rather than *Chriſt's Lambs*, as *G. Whitehead*, &c. has the Face to Stile themſelves.

Now if you, Miniſters and Governours of the Church of *England*, think that all this their Defamations do not affect you, but the Diſſenters, yet know, that they have repreſented you worſe than them (if it may be;) Therefore think not your ſelves unconcern'd, but they were and are for driving that Nail they could eaſieſt make go; and the Diſſenting Miniſters (in 1672.) were more out of faſhion at Court here than you, as the Proteſtant Miniſters were in *France*.

Now, if it be true as *W. Penn* ſays, that *they who call Names for Religion*, &c. *be ſure be no Chriſtians of Chriſt's making*, then who made theſe *Foxonian* Chief Prieſts Chriſtians? i. e. *W. Penn.* and *G. Whitehead*, *to be ſure not Chriſt*. And whereas *W. Penn*, among his many other Defamations, upbraids the Miniſters with Ignorance: Sure they are not Ignoranter than Himſelf and *Fox*, &c. was, who, as one *infallible* proof of his Ignorance (as well as the fallibleneſs of their *infallible Foxonian Spirit*) print our *Lord Jeſus as Born at* Nazareth, when Scripture ſays at *Bethlehem*: But this ſhews how little they converſe with the New Teſtament.

And they have ſo intollerably ſcandalized the Engliſh Proteſtants, that it's (as they ſay) not fit it ſhould paſs without being taken notice of, and that by them it more concerns; but eſpecially the Miniſters they vent their Fury againſt, and ſet themſelves ſo violently againſt Tythes, becauſe they thought them a great Sup-

Support to the Proteſtant Miniſters, and a likely Argument to prevail with the vulgar, covetous, lukewarm and poor People, which are a great Party in the Nation, conſidered as incouraged by theſe Quakers, who have printed ſo many of their envious and wrathful Doctrines againſt the Miniſters, as *Prophecies*, or by the *Eternal Spirit*, &c. And they are obliged to drive on the ſame deſign, for fear they appear (as they are) *proud, envious, blaſphemous Lyars.*

And for further Proof, that they have no more, (if ſo much) kindneſs for the Epiſcopal Clergy, than for the Diſſenters, obſerve what they ſay: 'Did you not 'once make a Solemn Covenant with God, that you 'would utterly extirpate Epiſcopacy, that dead loath-'ſome Form? Did you not ſpue it up? And will you 'turn again, and lick up your own Vomit? O do not 'ſo; do not run wilfully into deſtruction: (and before I have ſhewed you how theſe Quakers blame them for not keeping the Covenant.) By the foulneſs of the Expreſſions, you may judge from whence the Spirit came.

Alſo one having commended Biſhop *Hall*'s Works, the Quaker in contempt replies, 'Thou at laſt flieſt to 'the muckieſt hole of all——Was not Biſhops voted 'down, and ſome of them put to Death, for the un-'juſt Cauſes they maintained?

Therefore be not deceived by their preſent Flatteries: For the Proteſtant Religion and Miniſters are no better now, but as bad *Sorcerers*, and *falſe Prophets*, and *Teachers of Laſciviouſneſs*, with them now, as then; and the Magiſtrates as much in fault now (with *G. Whitehead, &c.*) for upholding them, as then.

Now *G. W.* thou ſaid'ſt to *J. P.* becauſe he ſhewed (juſtly deſerved) contempt to ſome of your ſeditious Pamphlets, *that he was inſtigated by the Devil*; but who but he inſtigated Thee and *W. Penn*, &c. thus to vilifie the Proteſtant Miniſters as you have, and to be ſo arrogant as to threaten the *Magiſtrates*, and *accuſe them for abuſing their Power*; for, as you ſay, *either the*

Spirit

Spirit of Christ, or that of the Devil leads Men. Therefore all these your Blasphemies, and Treasons, and seditious Practices and Doctrines herein mention'd, be some part of your Ancient Truth's Testimony, which it taught you in the beginning, or of Error. Now if it be not the Testimony of the Spirit of Truth, then they ought to be by you disowned, and you were not lead by the *Spirit of Christ* in reprinting them, and so blasphemously exalt the wicked Authors, but by *that of the Devil*, by your own Doctrine; and in case you do not disown them, it's a plain proof you do hold them as your *Ancient Testimonies*, which your *Truth* taught you in the Beginning, and so are by your last years *White-hart-court* Conclave of *Foxonian* Cardinals, *G. W. &c.* enjoyned your Subjects to *maintain* and *hold up*; for say you *Truth changes not*, but that you do own them, appears by your squinting general Answers and Acknowledgments you now make to deceive the Government with; for, should you answer'd plainly yea, or nay, to the two Queries in the *Snake in the Grass*, then you had either discovered your Errors, or else contradicted your *Ancient Testimonies*.

But now, if you have any honesty and plainness, to which you so highly pretend, make known which of these many printed *Ancient Testimonies* of yours you do disown; for so many of them as you do not disown, as you did *D. S.*'s Answer to *F. B.* your are justly chargeable with, as them you enjoyn your Subjects to maintain and hold up as your *Ancient Testimonies*; for your silence herein will be taken as consent. Now as I have shewn you some of these Quakers rage and of their envy a gainst the Protestant Ministers, I will also give you some Reasons they give to prove the Protestants *Apostates*, &c. which I think includes themselves, as well as others; in *E. B.*'s Works, page 835. say they, 'All you who are divided in your Knowledge and 'Judgment—about the matters pertaining to God's 'Kingdom, you are Apostate Christians, and you never yet received the Spirit of Christ, (*mark that*) and

'that

'that is the Reaſon of all your Diviſions in Religious 'matters, *&c.*——Page 838. 'As Chriſtians are brought 'again to receive the Spirit of Chriſt, and walk there-'in, all Strife and Diviſion about Religion will ceaſe, '*&c.* 'And other Marks of falſe Miniſters be, They 'have a place they call Church, and obſerve one day in 'a week to worſhip, and a few hours in that day, and 'an Hour-glaſs. Now if the Quakers be found to have Strife and Diviſions about Religion, then by their own Judgment they are condemned, as not to have yet received the Spirit of Chriſt. (But then by what Spirit they have been moved, and whoſe Miniſters and Embaſſadors they have been, judge.)

That they have had Diviſions among them early, is proved by the Difference between *G. Fox*, and his Party, and *J. Nailor* and his Party; alſo that of *G. Fox* and his Party, with *J. Perrot* and his Party; and that Difference between *Fox* and his Party, and *J. Story* and *J. Wilkinſon* and their Party in the North and Weſt; as alſo that between the now *Foxonians*, and *G. Keith* and his Party in *Penſilvania*; beſides many more I could mention, as *Reading*, *&c.* as abundance of printed Books on both ſides proves, eſpecially *W. R*'s Eight Parts of the *Chriſtian Quakers*, &c. And his ſecond Scourge for *G. Whitehead* an Apoſtate Quaker, *&c.* And whereas *G. W.* &c. terms *G. K.* Apoſtate, *G. W.* is there made to be one himſelf, and Judgments Signed by many on both ſides, one againſt another. I will give you ſome paſſages out of two Letters for proof of their Religious Difference, beſides what is in print in hundreds of Books; one Quaker of *Fox*'s Party. 'Se-'veral Papers have come from *J. N.* ſince his being in 'Priſon—I hearing and ſeeing to be juſtified by feve-'ral, that what is there writ came from the Spirit of 'God; and that they are witneſſes of the ſame with 'him: I knowing the contrary writes as follows.— *A Parable about a Tree is made, and ſix Perſons named:* 'The fruitleſs Tree (*ſays he*) that cumbers the ground '—in *J. N.* is the Root. Let his Papers ceaſe to go abroad,

for

'for more may be deceived by him than the others; 'his being ſecretly covered with words of truth to 'cover lyes, *&c.*

Another Quaker of *J. N.*'s Party, contrary to this afore, ſays, 'One morning being awake in my Bed, 'the word of the Lord ſpake to me thus; ——go to '*G.R.*'s and ſpeak for *James*; — and finding that which 'is Eternal moving me, I went, ——after ſome time 'one laid a Paper before me preſſing me to read it; 'but finding my Heart pricked as with ſome ſharp 'thing, I felt it was that Spirit gave it forth (*i. e.* the 'aforementioned Paper;). I denied the reading of it; 'for in the Life of God that Spirit was judged,—— 'therefore, with the Spirit that is true, is that Spirit 'judged which called, that the Spirit of the Prince 'of the Air, which miniſtred forth that which was 'titled, *How Sin is ſtrengthened, &c.* and in concluſion ſays, 'Therefore with the witneſs of God in all who 'live in the ſence of it, judged it is according to the 'Eternal Judgment; *i. e.* the Spirit wrot the firſt againſt *J. N.* I forbear their Names in reſpect to the Perſons, tho' I think they be both dead. Here is both as from God peremptory againſt one another, and one muſt be high Blaſphemy, if not both.

Many more Inſtances I could give to prove their being at difference among themſelves, or one with another; and therefore, by their own Doctrine, are ſo far from being guided by the Spirit of Chriſt, that *they have it not, nor never received it*; or elſe *G. W. &c. were Conjurers* in printing this, if it was not from the Mouth of the Lord. But, if they object they do not differ, but it's ſome that go or fall off from them and the Truth, that differ and oppoſe them; no more do any others who agree, for wherein they agree they do not differ; nor do them of the Proteſtants differ among themſelves who be of the ſame mind, no more than the Quakers, altho' they differ one from another in ſome leſſer matters, yet they all agree and hold one Head and Foundation, and are not ſo uncharita-

ble as you (*Foxonian* Quakers are. Now here is one great reason why these modern Quakers so endeavour to excuse, and cover, and vindicate the Errors of their first Founders, *Fox*, &c. because they will not acknowledge any difference or change in their Judgments; for if they do, *they are Self-condemn'd Apostates.* Therefore it is that they reprint their old Books in great Volumns and alter, by leaving out and putting in as they see cause; especially their treasonable, seditious Doctrines, because they were afraid to own them.

But it's apparent, that the same Arguments as they use against the Protestants, to prove them not to have the Spirit of Christ, are conclusive against themselves also, and they, the *Foxonian* Quakers, inexcusable in condemning others, for that they are guilty of themselves; and their saying they are not of them that oppose them, is not more than others may say for themselves; for, if *G. W.* says *W. R.* &c. were Apostates; *W. R.* says *G. W.* and *G. F.* were so, and better proves than they *G. W.* &c. do, and better to be believed. But, if there were no other proof of their wickedness but their hellish Fury, *&c.* against the Protestant Religion, that's enough. And these wicked envious Hypocrites, the *Foxonian* Quakers, *&c.* to get in favour with the Papal Interest then in Court, have raked into the Graves and Sepulchers of the Ancient Martyrs and Fathers of the Protestants; nay, have been so *presumptious* and arrogant, as not to spare the Sepulchers of Kings, but torn them out, and cast as in the open Street, with infamous terms on their Persons and Families, as well as their Power and Government; and yet will not endure to have their Errors discovered and testified against, but will Punish, Fine, Whip, and Imprison, and take away Goods and Life too, if they could have reach'd it.

Now you English Protestants; Surely if the People of *Israel* were so concern'd for the Levites Concubine, as in the 19 and 20 Chapters of *Judges*, surely here is some cause of inquiry.

Con-

Consider and Remember good old *Tobit*; he would not suffer his Brethren to be thrown out in disgrace unburied, but hazarded his Life. But here these *Foxonian* Quakers do not only condemn them that be unburyed, but barbarously violate the Sepulchers of the Protestant Kings, Lords, *&c.* Bishops, Martyrs, and Ministers; and cast Infamy on them, to make them hateful and odious to the Young of this Age, as well as future. For, they say it's for their *Children*, and that the *Heathen* may see *your shame, and hiss at you*, Protestant Ministers; that is the very intent and drift of these now *Foxonian White-hart-court* Conclave of Chief Cardinals, *Whitehead* and *Penn*, *&c.* to bring reproach and infamy on the Protestant Ministers.

Now, as these Quakers say, there is but two Spirits, that of God, or the wicked one. Therefore if the Quaker's be Gods, then the Protestant Ministers in general, especially all who pay or uphold Tythes and the Laws for them; you are all guided by the Spirit of Antichrist, and are denyers of Christ, and under all these Hell-rak'd afore Names and Terms of the Quakers; unless these now Modern Quakers do as *G. Whitehead* enjoyned Mr. *Pennyman*, that is, publickly condemn these their *mad* and *wicked* printed Defamations of the Protestant, and it's no harm to their Persons nor Estates for the now Quakers so to do, seeing the Persons chiefly concern'd be dead, only *Whitehead* and *Penn*. And in case they do not print against these wicked printed Doctrines of their Chief Priests, they are to be looked on as owners thereof, and justly chargeable therewith: For, if they did not own them, they would print against them, as they did against Mr. *Pennyman*, and *D. S.*

Think not the reminding you of these your *Ancient* wicked *Testimonies* and Actions hard dealing; for, as 'you say,' We do not desire to uncover your Naked-'ness;——you had not had thus much, if you had not 'been the occasion of it your selves, *E. B.*'s p. 617. By your so maliciously informing against (and defam-

ing) the Miniſters when you Quakers were guilty o the ſame; and beſides what is aforementioned, I find in *E. B.*'s 672. page you there alſo, to incenſe the King againſt ſome, you mention ſome Paſſages out of a Letter to one, *viz.* 'There is more danger in theſe Quakers to trouble and over-come *England*, than in the 'King of *Scots*, &c. And there you to aggravate, comment on theſe words, thus, 'It's manifeſt what the bent 'of their Spirits was againſt the King then, tho' now 'they change their Tale, *&c.* But, I ſay, let but their (*i. e.* theſe Quakers) own words (here mentioned) *be conſidered*, and their *Hypocriſie*, and *the temper of their Spirits, he ſhall ſee* this is but part of the meaſure you have meted to others.

Much more I can produce, in further proof of the wickedneſs of this *Foxonian* Spirit, if they proceed in their old way of denying the Truth, and ſlandering them that diſcover their wickedneſs, which is very great, even Pride, Envy, and Hypocriſie, who in 1661. ſay, 'The Government of King *Charles*, was ſet up 'by the purpoſe of God. Compare this with what is afore, and in the *Snake in the Graſs* againſt it.

Notwithſtanding theſe Quakers ſo defame the Proteſtant Miniſters, and accuſe them to render them odious, like as *Haman* did the *Jews*; yet hear how they deifie and exalt themſelves and one another: You have heard how they exalt this fierce Deſpiſer, *E. B.* Of the Father of their wickedneſs, *George Fox*, in their *Journal*, ſay they, 'He was the Inſtrument in God's hand, to 'preach the Everlaſting Goſpel, hid, *&c.*——The Lord 'revealed it to him, and made him open the New and 'Living Way——A Meſſenger to my Houſe in *Swarſ-* '*more (ſay Margaret Fox)* whither he brought the bleſ-'ſed Tidings of the Everlaſting Goſpel. As a Father 'in Chriſt, he took care of the whole Houſhold of 'Faith, over which the Lord made him an Overſeer, 'and endued him with ſuch an Excellent Spirit of 'Wiſdom and Underſtanding (and yet knew not the difference between the *ſame degree*, and *a degree of the ſame*,

same, but puts one, and they now pretend he meant the other.) Nay, *W. Penn* is so false to his own Conscience and Knowledge, as to exalt him above all, as is before shewed. Also see three blasphemous Letters writ of him by *J. Coal*, *S. Eccles*, and *J. Audland*, (being already in Print) all three *Foxonian* chief Priests and Preachers.

Also another of their Idolatrous Preachers says of *Fox*, 'The Droppings of his tender Words in the Lords 'Love, was his Soul's Nourishment. Where shall you find such a high Character of any of the Words of our Lord JESUS?

And to *Oliver Cromwel* he titles himself, *An Establisher of Righteousness*; and says, *From him whom the World calls* George Fox, *who am the Son of God*: Now it's not the Light that the World calls *G. F.* but that Blasphemer or Man and Person *G. Fox*, the World called so; but this Blasphemy the *White-Hart-Court* Conclave of *Foxonian* Quakers, *Whitehead*, *W. Penn*, &c. they have forged for this Blasphemy these Words, *And I set my Name to it*: This is in their Printed Letter of his to *Oliver* by Captain *Drury*.

And in *Saul*'s Errand, *&c.* they do not deny, but vindicate *Fox*, saying, He was *Equal with God*; and, he *was the Eternal Judge of the World*.

And in their Book, *News out of the North*, on the Title, say they, 'Written from the Mouth of the Lord (*i. e. that Blasphemous* Fox) 'from one who is naked— 'cloathed with Righteousness, whose Name is not 'known in the World (*Yes it was that vagrant blaspheming Cobler*, Fox) 'risen out of the North, which was 'propheſied off, but now is fulfilled, *&c.* And in p. 41. say, 'To your Consciences I speak,—who am 'not of the World, therefore the World knows me 'not—I am not known to the World, but well 'known to God—To every one of you I have clear-'ed my Conscience. Now hereby it's plain it's not the Light, but *Fox*, that thus blasphemed.

And in *E. B.*'s Works, page 64. They ſay of themſelves, Quakers, 'Whom God hath choſen to place 'his Name in, and to take up his Habitation among, 'above all the Families of the Earth, the Tabernacle 'of God is with you——and only among you is God 'known, *&c.*——You are God's only Witneſſes, *&c.* '——Ye are the Royal Seed and Off-ſpring of the 'Lord——All Nations ſhall call you bleſſed.

And in page 66. they ſay of the North from whence they came, 'O thou North of *England!*——Out of 'thee did the Branch *(Fox)* ſpring, and the Star ariſe, 'which gives Light unto all the Regions round about. '——Out of thee the Terrors of the Lord proceeded, 'which makes the Earth to tremble——Out of thee 'Kings, Princes and Prophets *(Fox* and *Burroughs)* came 'forth in the Power of the moſt High——Gird on 'your Swords——Prepare your ſelves to Battel, for the 'Nations defie our God *(Fox)*——Our Enemies are 'whole Nations,——Rebellious People that will not 'come under our Law——and will not have our King *(Fox)* 'to reign, but deſpiſe his Law.——Let the Na'tions know your power, and the ſtroke of your hand. 'Give unto the great Whore *(the Proteſtants)* double, *(ſay they)*——'As ſhe hath loved Blood, give her 'Blood——Let none of the Heathen Nations, nor their 'Gods, eſcape your hands——Your Captains, *(i.e. this E. B. Fox, &c.)* 'are mighty Men: Curſed be every 'one that riſeth not up to help the Lord *(Fox)* againſt the Mighty.——The Beaſt (i.e. *Magiſtrates*) is mighty, 'and the falſe Prophet (i.e. *Miniſters*) is great, and they 'keep the Nations under their Power; but, O thou 'Beaſt, and thou falſe Prophet, you ſhall both be tor'mented together.

And in *J. Coal*'s Works, they ſay, 'God hath raiſed 'us up——according to his purpoſe, and determina'tion, and fore-knowledge, to be faithful Witneſſes. And again, to the Quakers, 'Conſider what the Lord 'hath done for you: Hath he done ſo for any People 'on the Earth? *(Why? Did Chriſt dye only for you?)*

Again,

Again, 'Therefore it may be ſaid that us (*Quakers*) hath he known above all the Families of the Earth, page 84, 83.

And in *W.B.*'s Works, page 173. 'The Eternal God 'hath ſworn——this People [i.e. *Quakers*] only ſhall 'proſper, of all the Families of the Earth (who fear 'his Name, and tremble at his Word)——they that 'bleſs them ſhall be bleſſed, and they that curſe them 'ſhall be curſed, *&c.*

And in p. 111. they make themſelves to be the Aſſembly propheſied of (*Jer.* 50. 9.) to come out of the North, as alſo is afore ſhewn; and term themſelves, the *Seed, the Elect*; and they ſay, 'There is but two 'Seeds, Chriſt that never ſinned, and the Seed of the 'Serpent. Now they will not own themſelves to be the Serpent's Seed, but to be 'the Elect Seed of Chriſt, as in *Huberthorn*'s Works, 'the Seed, the Elect, his own Seed, 'the Arm of the Lord, *&c.* And to the World he is 'manifeſt through us, as being his natural Branches: 'All the Dominions of the World, are not equal in 'Treaſure and Wiſdom unto thee——You hath he choſen of all the Families of the Earth, to place his 'Name among, *&c.*——And your Laws ſhall all the 'Nations of the Earth become ſubject unto.——All 'that riſeth up in Judgment againſt you (*Quakers*) 'ſhall be confounded——thou chiefeſt Son of his Love. By *E. B.*

And ſays *G. Fox*, 'The Quakers are in the Power of 'God upon the Throne, p. 318. And in *W. B.*'s Works, ſay they, 'We are them of whom *Enoch* propheſied, 'the Saints; and they are charged to ſay, *They are as pure as God:* In Anſwer, *Fox* does not deny it, but in juſtification of it, ſays, *As he is, ſo are we in this preſent World*, page 232.

And being charged to ſay, *He was the Way, the Truth, and the Life, and the Eternal Judge of the World*; he doth not deny it, but quibble it off, *It was not ſo ſpoken, he doth not ſay* G. Fox *is Chriſt*; as if when any one Anſwers to a queſtion, and ſays, *I am*, &c. yet becauſe

they do not pronounce their own Names, but ſay, *I am*, &c. therefore they may deny they ſo ſaid, becauſe of the changing the terms *I am*, into G. F. (or he) *ſaid he was*, therefore they deny. Alſo another quibble they have to excuſe *Fox*'s Blaſphemy, That it was not *Fox*, but Chriſt ſaid, *I am Chriſt*, &c. in or by *Fox*; as they ſay in one Book, *Muſt we deny him the Mouth to ſpeak by.* But ſurely by this Figure *John Baptiſt* need not, when he was asked, to have ſaid, *I am not he*; for he had the Light in him: But what Blaſphemy can be ſpoken, but may be excuſed by ſuch *Quibbles* as they uſe to excuſe the blaſphemous *Ancient Teſtimonies* their *Truth taught them in the beginning?* But by the ſame Rule every one of them may ſay as *Fox* did, and take the ſame blaſphemous Titles; and they may be given to any Quaker as well as to *Fox*.

Alſo in page 242. *Great Myſt.* they cite one, ſaying, *The Apoſtles were Eye-Witneſſes*, &c. In the Anſwer, ſays *Fox*, 'All may ſee what you have received——not re-'ceived the Goſpel by the ſame means the Apoſtles 'did, who are not Eye-Witneſſes, as the Apoſtles were; hereby implying the Quakers had or did ſee Chriſt, in the ſame manner as the Apoſtles did: For the ſeeing by Faith, no Proteſtants oppoſe (as I know) therefore that could not be the ſeeing the Man intended whom *Fox* oppoſes; but the Man meant a ſeeing with bodily Eyes, and it's in this ſence *G. Fox* oppoſes and banters the Man; and does thereby imply he was not Chriſt, but ſomething in him (and ſo in *Fox*) was the Chriſt; and he (*i. e. Jeſus*) but the *Veſſel*, *Garment*, or Shell that the Kernel, Chriſt, dwelt in: And hereby the *Foxonian* Spirit is proved to be a proud ſelf-exalting Spirit (as well as an envious and contemptuous one) which according to Scripture muſt be brought down: For altho' they give themſelves and one another ſuch high Titles, yet becauſe a Miniſter termed another Miniſter *Reverend Man*, they ſay, 'Are you not aſhamed to court one another 'with falſe and flattering Titles?——Ye ſhameleſs and 'preſumptuous ones, who durſt aſſume that Title to

your

your selves, which is appropriated to the Lord alone, *&c.*

Now having given some proofs of the Quakers highly exalting themselves and one another, I will shew how they exalt their own Sufferings and Blood also above our Lord's, in this fierce despiser *E. B.*'s Works, page 273. say they, 'The Sufferings of the 'People of God in this Age, is greater Suffering and 'more Unjust, than in the days of Christ, or of the 'Apostles;——What was done to Christ and the Apo-'stles, was chiefly done by a Law, and in great part 'by due execution of a Law, *&c.* Oh horrible Blas-phemous undervaluing of our Lord's Sufferings, and exalting theirs as above His, and justifying or excusing them who Crucified him: Also altho' they so contemn our Lord's, yet of theirs, *i. e.* the Quakers Blood in print, say they to some Magistrates, 'Do not rashly 'draw out your Swords against those harmless Ones, 'whom your bloody Teachers——represent to you as 'Deceivers:——be not prevailed on to release *Baraba-'bas*, and give over Jesus to be Crucified, to gratifie 'the murderous Appetites of your Priests. Consider, 'altho' you may with *Pilot* wash your Hands, and —— 'appear clear from his Blood, yet before the pure Eyes 'of the Lord will the condemning stain thereof be 'found on you so fresh, that you will by no means be 'from thence cleansed, but by the same Blood (*i. e.* the Quakers)' which you so cruelly shed. Here they Answer that Pagan question of *Is. Pennington*'s, i. e. *can outward Blood cleanse?* &c. Yes, you see theirs can, altho' our Lord's cannot, as they imply: Theirs is the Blood of *cleansing, no other means*; not by the Blood of our Lord outwardly shed, but by the same (*i. e.* the Qua-kers) Blood.

Also I shall further prove these *Foxonian* Quakers lead by an evil Spirit, by their contempt of and un-dervaluing the Scriptures, and exalting their own a-bove them: *Fox* on the Titles of his Pamphlets says, 'To all Friend every where; this is the Word of the

'Lord

'Lord unto you all. And in another, Entituled, *A Meſſage from the Lord*, &c. ſays three times, *this is the Word of God*; and yet ſays *Great Myſtery*, 247. 'The 'Scriptures they are not the Word of God as thou 'blaſphemouſly affirm: And in the *Scorned Quaker*, &c. page 19. 'The Scripture is not his Voice, but (ſo 'far as truly Tranſlated) A Declaration of what he 'ſpake to, and by thoſe Holy Men that were moved 'to write, *&c.*

Here you ſee, they not only undervalue our Tranſlation, but render the Scripture as an old Almanack, or Gazette, as to its being binding to us; the Ten Commandments, or Chriſt's Sermon on the Mount, not God's *Voice* to us: Yet I have afore prov'd *Fox* ſaid, *his is the Word of God*; and G. *Whitehead* Entituled a little Pamphlet of his, *The Voice of Wiſdom*, &c. Now if *G. W.*'s be the Voice of Wiſdom, then it's Chriſt's *Voice*.

Thus you ſee how they exalt their own Writings above Scripture; and yet have the Arrogance to pretend they prefer Scripture before all other Books; and *Fox* ſays in his *Meſſage from the Lord*, &c. *Matthew*, *Mark*, *Luke*, and *John is the Goſpel*, —— &c. with the Light; all this Doctrine is ſeen to be falſe. And in *News out of the North &c.* 'So Duſt is the Serpents Meat; 'their original is but Duſt, which is but the Letter, 'which is Death. Their Goſpel is Duſt; *Matthew*, '*Mark*, *Luke*, and *John* which is the Letter: And you 'ſay (*ſays Fox*) That *Matthew*, *Mark*, *Luke*, and *John* is 'the Goſpel, which is Carnal, *&c.*

Again ſays *Fox*, *that the Letter is the Word*; and that the four Books, *Matthew*, *Mark*, *Luke*, and *John* are the Goſpel, and—*all your abominations are diſcover'd*. Now none means them four Words or Names be the Goſpel, but the Doctrine in and by them four Books, by them four Evangeliſts, is the Doctrine of the Goſpel; and it's this *Fox* oppoſes; for, when *Fox* put on his, *this is the Word of God*, it's not ſuppoſed he meant the Paper and Ink, but the Doctrine therein, or thereby ſignified

ſignified; as when the Quakers will not ſuffer their Papers to be called Mens Edicts, it's not thought they mean the Paper (abſtractly conſidered) but their Laws therein made for their Subjects to obey: And therefore it's the Doctrines of Scripture, and not the Paper and Ink *Fox* undervalues and condemns, and his, and *Whitehead*'s Blaſphemous Imaginations, they Blaſphemouſly term *the Word of God, and the Voice of Wiſdom*, and make their Preachings and Writings to be God's by them, but all others to be Man's, and *outſide Teachings, carnal Letter*; even the very Scriptures, unleſs when they as their Fathers did (againſt our Lord) uſe them to contemn the Chriſtian Faith; for, altho' they ſo often uſe ſome Scriptures, 'as Chriſt in you 'except you be Reprobates, *&c.* The Word is nigh 'in the Heart, *&c.* thouſands of times; yet I challenge them to ſhew me how often, if ever, they preſs that 15 Chapter of the 1 of *Corinth.* the firſt ſeven verſes; or the 9 and 10 verſes of the 10*th.* Chapter of the *Romans*, altho' they thouſands of times uſe the foregoing words, yet I remember not that ever I heard them mentioned in any Quakers Meeting before *G. Keith* did, ſince his laſt coming into *England*, nor in any of their Books; nor remembred I that there was ſuch Expreſſions in Scripture ſo Ear-boar'd (as other be) was I to them. Let them produce theſe aforementioned Scriptures, uſed by *S. C.* or any of their printed Sermons or Books, as to the intended ſervice of them in Scripture; I will undertake to produce a hundred, if not a thouſand times for one of their uſing them other. Let this be the touch-ſtone; and for their undervaluing Scripture I can give hundreds of more contempts of theirs.

Theſe their contempts of our Lord's *Perſon*, Blood and Sufferings, and exalting their own. Theſe *Fox*-*nian* Quakers will not diſown, but underhand have approved and confirmed them, and enjoyned their Subjects *to maintain and hold them up*; for theſe be their *Antient Teſtimonies*, that their *Truth taught them in the beginning*

beginning, and they say *it changes not*; so it seems by their so justifying and excusing those Blasphemous fierce Despisers, the Authors and their wicked Works. But for further proof that the *Foxonian* Spirit is an evil one, appears in the case of *J. Gilpin*, who relates how he was deluded to Blaspheme, *&c.* And after it pleased God he was sensible, and acknowledg'd his Delusion by neglect of *Hearing*, *Reading*, and *Prayer*, &c. and *harken only to a Voice within me* (says *J. Gilpin*) *because what was spoken by it, was seconded by lying Wonders, &c.* This Voice, he says, led him to a Fidlers Door, where he *knocked* and said, *Behold Christ stands at the door and knocks!* *J. Audland* a *Foxonian* Preacher (who wrot the blasphemous Letter to *G. Fox*) followed him, and he says, as he went he was *moved to proclaim, I am the Way, the Truth and the Life.*—Again he says, *my Hand was carried to take up a Knife, and carried with it towards my Throat; and the Voice said unto me, open a hole there and I will give unto thee the Words of Eternal Life.*

Many more prodigious Actions he did by the power of the *Voice*, or Spirit *within him*; and he says, 'many Quakers came to him, and bid him harken to the 'Voice within. Now *Fox* Answers this Book in Great Mystery, and in citing them words of *Gilpins* aforementioned, that he confesses his Error by 'harkening 'only to a Voice within me (says he.) Now *G. Fox* in page 298. terms this wicked deluding Spirit or *Voice* 'The Voice of God within; he saith (*says Fox*) he began 'to consider how he had offended God, by his neglect 'of external means,——Prayer, *&c.*——and harken to 'the Voice of God only within.

Hereby it's apparent what Spirit, or Voice influenced him, *Fox*, even the same wicked one that led *Gilpin*; for he, *Fox*, terms that, *the Voice of God*, and so proves himself to be one of them who was given over to Delusion to believe a lye; and as he, *Fox*, so his Followers, *Whitehead*, &c. are by the same Spirit guided to vindicate and excuse him. Also in *Cumberland*, two Women Quakers, and Preachers, charged their own

own Sister and her Husband to have murdered and buried their own Child, and caused the Man and his Wife to be tryed at an Assizes for it; many wicked blasphemous passages there was in the whole Tragedy (too long to relate here,) in the printed Narrative by the Man himself, *Henry Winder*, Entituled, *The Spirit of Quakerism*, &c. worth reading.

This most murderous and blasphemous Spirit thro' these two Women's Preaching, Quakers affirmed this was 'A message from the Lord——by the Revelation 'of Jesus Christ. The whole Tragedy is most Blasphemous, and when made publick, not disown'd, but rather incourag'd by the Quakers in general, so far as I can see by the Narrative; and it's this same wicked Spirit which so defame the Protestant Ministers, and which *Penn* ballphemously calls the *Holy Spirit*: But, from these few sad Instances it's apparent, that the Quakers when they mention Jesus Christ do not mean that Man or Person, our Lord Jesus of *Nazareth*, but a Spirit or Light in them and all Men, as their terms of distinction shew. They make Jesus Christ to be a Denomination or Title, which they give to any Spirit they please, as the King doth Titles of Honour. Whereas in your Book *Rabshekah*, &c. you boast of your Principles, as for you as Hearers, in charity we may believe you; but if you like not these seditious and erronious *Ancient Testimonies* in Print, of your chief Priest, why do not you publish against them, as against *D. S.*? Until you do so, you are chargeable therewith.

But if you mean by your Principles, *Fox*, &c. their *Ancient Testimonies*, you are very shameless: For that of *Fox*'s in ordering *Lords of Mannors Property to be taken away*, &c. But whenever that is put in Execution, I advise to begin with his Successor, *W. Penn*'s, &c. and see how they like it; for what Right have you to Fines or Quit-Rents, more than Lords have here, or the several under Propriators of Tythes? If you have the Kings Patents or Grants, so have they, or what's as

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equivalent, being confirmed by ſundry Acts of Parliament, more than yours, and by them who had as much Original Right, as them from whom yours was granted.

But the Proteſtant Miniſters are as great an Eyeſore to your chief Prieſts, as the *Jews* were to *Haman*. But why may not they enjoy what is granted and given to them, as well as any of you? For *W. Penn* works no more for his Fines or Quit-Rents, than many of them do, nor ſo much neither, I think.

But if you ſay, It's the *Compelling* you oppoſe; that's falſe: For, as in the *Snake in the Graſs* appears, you oppoſe any freely paying, as is manifeſt by your oppoſing *W. R.* As alſo Unchriſtian all who pay Tythes, as Deniers of Chriſt, and Antichriſts; ſo that you are not for Liberty of Conſcience, but for inforcing of *Fox*'s Laws, above the Laws of the Nation, (as is evident in your ſo charging and reviling *T. C.* as a *Tranſgreſſor.*) But whoever takes Houſe or Lands Tytheable, does or may know before-hand, it's under ſuch Duties. And whereas your laſt yearly Paper ſays, *Truth is the ſame, and changes not*; in 1660. you told King *Charles* you *deny'd all outward Fighting for any End or Pretence whatſoever.* Now either your chief Prieſts, *Fox* and *E. B.* &c. were of this mind in *O. C.*'s &c. times, or elſe changed; Now if not changed, but always of the ſame mind, then they *G. F.* &c. *failed*, to complain of ſome being put out of the Army: What ſhould they do there? they ought to have voluntarily quitted it: Alſo *G. F.* &c. did *fail*, ſo to encourage *Oliver*, as is before ſhewn.

Therefore either they were and be *Changed*, ſince O. C's time, or were Hypocrites; if Hypocrites, not to be believed; If *Changed*, either your *Truth* hath changed, or they gone from it; and ſo that and you (i. e. *the Quakers*) *not the ſame*, and ſo may change again, as is for your *ſordid Intereſt*, as in the caſe of the Sloop in *Penſilvania*.

Alſo you are as uncertain and falacious in your main

main Principle of the Light within, as in the case of Fighting: In *Great Mystery*. p. 58. you cite one saying, 'To say the Light in every Man is Christ the Redeemer, is Error. *Again*, 'They that say the Light in 'every Man that condemns of Sin, to be Christ the 'Redeemer, have set upon an Idol, *&c.* To both these Ex answers: To the first, he says, 'Contrary to *John*, 'who saith, *This is the true Light which enlighteneth every* 'Man. (Here he corrupts the Scripture,) And to the Second, says he, 'Doth not Christ say, *I am the Light of* 'the World? &c. Here he doth not disprove what the Man Affirm'd, but squintingly justifies that as Truth, which the Man opposes as Error, *i. e.* That *the Light in every Man is Christ the Redeemer*, and that it's no Error so to affirm, but Truth; and that it's contrary to Scripture to oppose so saying: But in another Book intituled, *A Vindication of Truth*, &c. by *J. N.* (in Answer to the same Man, and the same Passage, as is Answer'd to in *Great Mystery*, p. 58.) In this Vindication, *&c.* p. 51. there is many Particulars which the Man, as *J. N.* says, charges on the Quakers, as their Affirmations, of which there you say to the Man, *Be ashamed of thy Lyes which thou hast cast on us——which never entered into our hearts to do nor speak, which thou falsly accusest us withal.* There is twenty one Particulars; The Ninth is this, say you, *That we say the Light in every one is Christ the Redeemer*: Then after the mentioning all the twenty Particulars which the Man charges the Quakers as holding, or saying in p. 50. of your *Vindication*, &c. you say, 'Divers more Deceits hast thou 'made up into Lyes, and laid on us, as if we said 'them, when it's thy own wickedness, *&c.*

Here you may see that to the same Man and Sentance in one Book, i. e. *The Great Mystery*, &c. what the Man opposes as Error is owned as true; and his opposing it made contrary to Scripture. And in the other Book, i. e. *A Vindication*, &c. the same Words or Sentence disowned. Again, page 4. There *J. N.* charges the Man for saying that he said, 'The Light

'shining

'ſhining in every Man is Chriſt, a thing not wrot 'nor intended by me. Says *J. N.* again, page 8. The Man is charged with a Lye, for ſaying that the Quakers ſay, *the Light within every Man is the Word.* Again, page 11. There ſays *J. N.* 'Thou tells thy former lye 'over again; ſaying I ſay the Light within every Man 'is the Spirit of Truth. Again, ſays *J. N.* It's a lye 'that I ſay the Light in every Man is God's Righte-'ouſneſs, Perfection, *&c.* Again, page 12. that a meaſure 'of the Eternal Divinity is in every Man, by turning 'to it out of all Sayings, Operations, Scripture, or 'Chriſt, without the ſame doth purge away Sin, and 'redeem unto God. All which is thy own wicked-'neſs heaped up from thine own lye. Again, p. 16. 'ſays *J. N.* I do not ſay the Light in every Man is 'God's Son, *&c.* And in unity with this ſays *G. W.* 'As to Chriſt's being in every Man, that is not our 'words, *&c.* Alſo in page 27. ſays *J. N.* thou tells four 'horrible lyes on me; the ſecond is, that *J. N.* calls the 'Light within, the Eternal Spirit. Alſo in your Book, *Deceit brought to Day light*, &c. You charge the Man with many lyes, one is his ſaying that you hold—*the Light in every Man is Chriſt*, page 5. Alſo in *E. B.*'s Works page 298. 'There *E. B.* being charged, as ſaying, that 'every Man has the Spirit of Chriſt; in Anſwer you, 'by way of denyal, ſay, I never ſaid, nor thought ſo. 'Now if the Light within every Man be not Chriſt, 'nor the Spirit of Chriſt, nor of Truth, nor the 'Word, nor God's Righteouſneſs, nor God's Son, nor 'the Eternal Spirit, as afore is ſhew'd you have in your *Ancient Teſtimonies* in print, held formerly: How then is it? Or why did you excommunicate *G. Keith* as an Heretick? for ſaying, 'The Light within was 'not ſufficient without ſomething elſe, *i. e.* Chriſt 'Jeſus.

Either theſe aforemention'd denyals in your *Ancient Teſtimonies* be the Teſtimonies of Truth or Error; if of Error, then you ought to publiſh againſt them, and the Authors; but your not ſo doing, you are charge-

able

able with owning them; and ſo either you and your Truth hath changed, or contradict your ſelves: For, afore I have ſhewn, that in your *Great Myſtery* you contradict what you ſay in your Books, *A Vindication*, &c. and *Deceit brought to Day Light*, &c. In one paſſage your Books do contradict each other; one owning the ſame, the other denies; as alſo in your excommunicating *G. Keith* as an Heretick, for aſſerting the ſame as ſome of your own *Ancient Teſtimonies* do.

Alſo, whereas here afore I ſhewed you deny every Man to have the Spirit of Chriſt, yet in *Great Myſtery*, &c. p. 9. to the ſame Perſon who denies that every Man has the Spirit of Chriſt, and charges you with an Error for ſo ſaying, yet you charge him with it as an Error, to deny every Man has the Spirit of Chriſt; and in contradiction thereto, you Anſwer, 'John ſaid, 'Every Man is enlightened, &c. ——And the Spirit of Truth 'he ſhall reprove the World of Sin, &c. (Mark) (ſay you) 'All People, here is Saints, here is Diſciples, here is 'the World; get from under this how thou canſt; 'for under Reproof thou art come, *&c.* ——And here 'are all Men, ſays *Fox*, to the ſame Perſon, and words 'or Sentence. In *Great Myſtery* you oppoſe him for ſaying every Man has not the Spirit of Chriſt; and yet in *E. B.*'s Works, you term him *lying Tongue*, for charging you as ſaying, *Every Man has the Spirit of Chriſt*; and ſay, *You never ſaid nor thought ſo.* Why ſure, if as in *Great Myſtery*, you imply they have it, then you ought to think and believe ſo.

And *J. Bunyan* ſays, 'Every Man as he comes into 'the World, receives a Light from Chriſt, as he is 'God, which is Conſcience, which ſome call Chriſt, 'tho' falſly——This will ſhew a Man there is a God, *&c.* This you anſwer by way of Denial, in *E. B.*'s Works, p. 143. 'I do deny them, (i. e. *who call the Light Chriſt*) 'and thee, if thou haſt not made a Lye of 'ſome body. Now in *Great Myſtery*, p. 208. to the ſame Sentence, in your Anſwer there, you ſay, 'Chriſt 'ſaith, *I am the Light of the World*, &c. and doth not ſay

'its Conſcience——you have given Chriſt a New Name '——that calls him Conſcience——Will Conſcience 'blot out Sin?——(Chriſt will.) Here by oppoſing *J. B.* and in *Fox*'s ſquinting way, he owns the *Light Bunyan* calls *Conſcience*, to be *Chriſt*; and yet again, in *E. B.*'s Works, you deny the Doctrine, and them who call that Light *Chriſt*; thereby denying *G. Fox*, nay, and your ſelves too: For if it be ſufficient to Salvation without any thing elſe, then it muſt be Chriſt.

Alſo about the Seed they ſeem to write confuſed, ſaying, 'There's but two Seeds, of God, and of the 'Serpent; and they ſay, 'Chriſt is the one ſeed, and 'the ſeed is Chriſt; and in the Lip of Truth *T. L.* ſays, 'now Chriſt is riſen for the Elect [*i.e.* ſeed] ſake, and it, he is redeeming, page 55. And in *Love to the loſt* they ſay, 'In this ſeed as it's redeemed, hath the Saints fel-'lowſhip, page 47. Here they imply the ſeed is not the Redeemer, but the Redeemed; yet it's either Chriſt or the ſeed of the Serpent. Yet in ſeeming contradiction they ſay, in *Love to the loſt*, that ſeed which Man hath ſinned againſt muſt make the Atonement, page 3. Here again it's the Attoner or Saviour; and to this add their Excommunicating *G. K.* as an Heretick, becauſe he ſaid, 'The Light was not ſufficient to Salvation 'without ſomething elſe, (*i. e.* the Man Chriſt Jeſus, and what he did and ſuffered for us without us,) This by *S. Jennings* in *Penſilvania*; and yet above three years after this *N. Marks* publickly acknowledg'd, 'They 'had nothing againſt him for Doctrine or Converſa-'tion, or to this effect: Thus confuſedly contradict-ing themſelves, or one another, they prove themſelves to be *Babel*'s Builders.

Now your thus contracting one another, or your ſelves, owning and diſowning the ſame things, are both your *Ancient Teſtimonies*, whereby you have, or may make this deceitful advantage, you can produce either of them, as you ſee is moſt for your ſordid Intereſt, and ſo affirm or deny what you pleaſe as your *Ancient Teſtimony*, and bring proofs accordingly: But your

own

own Judgment you have paſſed on the Miniſters takes hold on your ſelves; who have condemned others, and are guilty of the ſame things. How think you, *Foxonians*, to eſcape the Judgment of God? Who condemn others for differing, yet you differ one from another, or contradict your ſelves; in one Book denying that which in another Book you ſeem to own; and not only in ſmall matters, but in your main Foundation Principle.

A further proof of the wickedneſs of the *Foxonians* and their Spirit, is, in that they ſhuffle, and quibble, and wave to anſwer but to two (of the ſeven) Queries ſent them, as in *The Snake in the Graſs*, &c. And they were there urged to it, and reminded of their quibbling, yet they durſt not Anſwer plainly yea nor nay, but uſe their old Trade of quibbling long ſquinting Anſwers. The two Queries were theſe, i. e. *Do you believe in a Chriſt without you, now in Heaven?* And the other is thus; *Is Chriſt now, and for ever to come, really a Man, in true and proper humane Nature, without all other Men?*

Theſe Queries be ſhort and plain; therefore if theſe Quakers truly believe as they now pretend, they might and would have anſwered yea to both; and that had been ſatisfaction; but then that had contradicted ſome of their *Ancient Teſtimonies their Truth taught them in the beginning*, which they now enjoyn their Subjects *to maintain, and hold up in every part*; for their Ancient Books of *Fox*, and *E. B.* have oppoſed and contradicted the Proteſtant Miniſters for affirming theſe Truths; and therefore if they had anſwered yea, they had contradicted them, and ſo changed; and they durſt not anſwer nay plainly, becauſe then they had diſcovered their Blaſphemy and Hypocriſie both: Therefore, to hide themſelves and deceive, they make ſuch long ſquinting two Fac'd general Anſwers; but it's their own Doctrine and true on themſelves, *deceit lurks in Generals*; and whatever they pretend, yet their oppoſing and contradicting others for affirming theſe

Truths, do prove they do not believe in a Chriſt without them (or in Heaven) any otherwiſe, but as he is within them *only*, as in *W. S.*'s Catechiſm.

Alſo in a Book, Entituled, *The Deceived Quakers*, &c. by Mr. *Caffin* where in page 29. he ſays, G. *Fox* 'Affir-'med that he knew him, (*i. e. Chriſt*) come within 'him; and he looked for him to come no otherwiſe. This Book G. *Fox* anſwers to, and in page 211. cites ſome of theſe words, *viz.* G. Fox *ſaid he knew Chriſt come in him.* And in his anſwer page 142. ſays, *Chriſt is in you except you be Reprobates, ſo Reprobates witneſs it not*, &c.

Now *M.C.* did not deny, but own the Spirit of God dwells in the Saints; but it's the latter part of *Fox*'s Sentence that is objected againſt (i.e. *that he looked for him to come no otherwiſe*) ſo denying his, *i.e.* Jeſus of *Nazareth*, that was nailed to the Croſs, ſo coming again: And this latter and chiefeſt part of the Sentence *Fox* leaves out, and cites not, but does not deny that he ſo ſaid. Therefore it's plain, it's their *Ancient Teſtimony of Truth in the beginning*; and they ſay *Truth is the ſame and changes not.* This Book of *Caffins* was printed 1656. Therefore whatever deceitful general Confeſſions they may now make, unleſs they diſown this of *Fox*'s; it's clear they do not believe nor look for Chriſt Jeſus of *Nazareth to come any otherwiſe than as he is come within them*; ſo no outward coming of an outward Jeſus, as was taken away from the Apoſtles; and therefore no outward or other Day of Judgment, but what they have already within them. And this paſſage does not only prove *Fox*'s Error in oppoſing Chriſt Jeſus of *Nazareth*'s coming again without Men, or outwardly (which now the Quakers pretend to own) and thereby plainly implies nay to the ſix Queries, being the ſecond which they in *The Snake in the Graſs* are again deſire'd to anſwer; which Queries altho' twice put to them, yet they will not anſwer with plain yea or nay, but in deceitful *generals they lurk* to hide their Errors, and to avoid the ſhame of their pride and folly in their pre-

tence

tence to be guided by the infallible Spirit; whenas, they expose themselves to more shame and add wickedness to their former Sins hereby: But I say not only that their Error herein (*i. e.* this false citing of *Fox*'s words to *Caffin* aforementioned is discovered, but more of their wickedness, by their leaving out the latter part of the Sentence, which was the most material and objected part; they falsly represent this *M. C.* as opposing Christ's Inward or Spiritual coming in his People, which he, *M. C.* did not; also by this false citing of *M. C.*'s words they hid their Error; but by this they prove themselves false Accusers and Forgers, to false cite Men's words, to falsly represent their Principles; and that they, or at least *Fox* did not 'believe in a Christ, to come really a Man in true and proper humane Nature, without all other Men; for, so he was not come in him; and he said, *he looked for him to come no otherwise.*

Some more Instances I may give (in *Fox*'s opposing *J. Bunyan*) of their contempt of Jesus of *Nazareth*, and his Forgery. Also in page 643. *J. B.* speaks of the Spirit of Delusion, how it deceives People, saying, *at last it* (*i. e.* the false Spirit) begins to, *&c.* —— 'Shewing 'the Soul a new Christ;—— the new and false Christ 'is a Christ crucified within, Dead, Raised again, Ascended within, ——in opposition to the Son of *Mary*, 'who was Crucified, Dead, Risen again without, *&c.* Again, says *J. B.* 'This false Christ hath a false Faith, '*&c.* to apprehend this Christ (*i. e.* the false Christ) 'Crucified, Dead, Risen again, and Ascended within. And says *J. B.* 'They have a Scripture to prove their 'Doctrine, but it's of the Devil's making, *&c.*

Now, out of this Sentence of *J. B.*'s (which I abridg) *G. F.* forges three several false Sentences; and is so wicked as to say to them all three, *they say* (*i. e. J. Bunyan* and *J. Burton*) when it's his own Forgery, in page 206. says *Fox*, 'They say—it's deluding poor 'Souls to hold forth a crucified Christ within, Risen, 'Ascended within.

Again, *Fox* ſays. 'They ſay, falſe Chriſts hath a new 'falſe Faith to apprehend this crucified Chriſt within. (Obſerve, here he forges *J. B.*'s word *Chriſt* ſingular, into *Chriſts* plural; is not this as bad as you, for thou about which he and they have made ſuch a noiſe.)

Again, ſays *Fox*, 'they ſay it's a Scripture of the De-'vil's making, to apprehend this crucified Chriſt with-'in. Here, beſides his wronging *J. B.*'s ſenſe and meaning, by taking his words ſo in pieces; he, *Fox*, changes *J. B.*'s words *a Chriſt crucified within*, into *a crucified Chriſt within*, by tranſpoſing the words, putting the word *Crucified* firſt, and the word *Chriſt* after, whenas in *J. B.*'s the word *Chriſt* is firſt, and *Crucified* laſt: But however this Forger, *Fox*, (or them *G. W. &c.* for him who mended his Blaſphemy, in his Letter by Capt. *Drury* to *O. C.*) falſly cite; yet obſerve the Sentence, as *J. B.* ſays, and not as they forge it; he *J. B.* condemns it as Error, to hold out 'A Chriſt Cru-'cified within, Dead, Riſen again, and Aſcended with-'in, in oppoſition to the Son of *Mary*, who was Cru-'cified Dead, Riſen again, and Aſcended without. This *Fox* cites, tho' falſly, and oppoſes as Error, and do thereby imply it's not Error, but Truth; and that it's Error in *J. B.* to contradict it; for in the Anſwer ſays *Fox*, 'Which is contrary to the Faith of the Apo-'ſtles, which preached Chriſt that's Crucified within, 'and not another, him that was raiſed from the Dead 'was riſen *(obſerve it)* him that was raiſed was riſen. Doth this ſhew his *extraordinary Wiſdom* or Ignorance, or rather doth it not prove their extraordinary *Failing*, who, contrary to their own knowledge, ſo falſly affirm of him: But to return.

Again, ſay *Fox* in his Anſwer to *J. B.* 'If there be 'any other Chriſt but he that was Crucified within, he 'is the falſe Chriſt; —— he that hath not this Chriſt 'that was Riſen and Crucified within, is a Reprobate, *&c.* Obſerve, altho he falſly put it as *J. B.*'s *Crucified Chriſt* three times, too falſly repreſent *J. B.* as oppoſing Chriſt's being Spiritually in his People (which is falſe,

for

for he owns it as I ſhall ſhew), yet in all his three anſwers he again tranſpoſes the words, and puts the word *Chriſt* before *Crucified*, altho' in his forg'd Sentence as *J. B.*'s he puts the word *Crucified* before *Chriſt*. Now this could not be an overſight, becauſe it's three times in one page, and anſwers between to every Citation; in every one of which anſwers, the word *Chriſt* is put firſt; but in the forged Sentences all three, the word *Crucified* is put firſt, and cauſe they had for it; for elſe *J. B.*'s words would not have appear'd to oppoſe Chriſt that *was crucified, being manifeſt within*, which was their deſign ſo to repreſent him; nor could they had that ſeeming occaſion to oppoſe him, nor could they have rendered him, *J. B.* ſuch a Reprobate as they do; for, who that reads this or any ſuch Book of the Quakers, can think any others, but when they ſay in print, *he* or *they ſay*, &c. that it's the words of the Perſon they cite; only I having *come after them and ſearcht* them, have diſcovered their wicked forgery, and miſrepreſenting Mens words to defame them.

But, in this oppoſing of *J. B. Fox* does, in his ſquinting way, contemn the Perſon of Jeſus of *Nazareth* outwardly (for, as ſuch he is not within) and by imply, makes the Light within every Man to be *Chriſt that's crucified*; and ſo do not as *John* the Baptiſt, and St. *Peter* did, direct to the Man or Perſon who was Nailed to the Croſs, and whom *Herod* ſaw; and whom them after Saints had not, nor did not ſee, becauſe he was taken up from them——out of their ſight: I ſay this *Fox* not preaching the ſame Jeſus of *Nazareth* as they did, but oppoſing them that did ſo preach him, ſhews *Fox*'s Spirit or Light was not the ſame as the Apoſtles, but a contrary one, ſo Antichriſt.

But further, to prove *Fox's* contempt: I think as to the terms, *Suffered* or *Crucified* they import much the ſame, when ſpoke in reference to our Lord's Death; but that of the two, the word *Suffered*, moſt properly implies what he in Soul and Spirit, or inwardly, endured, rather than the word *Crucified*; for that moſt-

ly reſpects the manner, or circumſtances of his being put to Death, and Suffering is more extenſive to all he underwent inwardly, as well as outwardly. Now whereas one *T. M.* maintains the value, vertue, and dignity of our Lord Jeſus of *Nazareth*; his Perſonal Sufferings in his own Perſon without us, in oppoſition to the Quakers contempt thereof, and ſetting up ſomething done in their Perſons, as is afore ſhewn *G. F.* oppoſes him as he does *J. B.* and ſays, page 131. 'All be in the Fancy, who be out of the ſtate of witneſſing Chriſt (that 'Suffered) within them, and Roſe again. Obſerve the two words *that Suffered* be in the parentheſis; but in caſe them two words had not been ſo put, but been without them Parentheſis, theſe now *Foxonian* Quakers ſay, 'Now who would have concluded any 'otherwiſe, but that *G. F.* undervaluing the Sufferings of Chriſt without the Gates of *Jeruſalem*, had 'publiſhed that his Sufferings were within Man only.—But now take it with the Parentheſis, this alters 'the caſe.

Well then, if it be ſo, here the words *that's Crucified* needed as much the Parentheſis about them, as the words *that Suffered*, becauſe *Crucified* has more relation to his outward Dying than *Suffered*; and it's twice in this 206 Page; *Chriſt that's Crucified within*,——*He that was Crucified within*; and in neither of theſe two Sentences, not ſo much as a Comma to ſeparate them two words *that's Crucified* from the afore nor following words *within*.

Therefore I think, ſeeing there is neither Comma nor Parentheſis to ſeparate them words *that's Crucified*, from the afore going, and the following word *within*, as is in page 131. I may 'conclude that *G. Fox* 'undervalues the Crucifying of our Lord Jeſus of *Na*'zareth without, and publiſh that his (i. e. *Chriſt*) Cru'cifying was within Man only.

Thus, by their own Judgment, *Fox* is guilty of *undervaluing the Crucifying* of our Lord Jeſus, which I think amounts to as much *as contemning* them: Therefore

fore they have made him guilty of my Charge: And altho' he *Fox*'s Anſwers, here and elſewhere, be ſo ſquinting and two-fac'd that it's difficult to prove any Charge againſt him, in plain and clear expreſs words of his, but by what he oppoſes; but herein not only his contempts of our Lord Jeſus, but his wicked Forgery is manifeſt, and my Charge proved: And by theſe and a few more proofs I have given in my *Eſſay*, to allay *G. Fox's Spirit*, and my *Diſcovery*, &c. *inlarged*. Theſe Quakers Errors and wicked Forgeries are fully prov'd, (but I hope I ſhall publiſh theſe and many more others. But whereas *Fox*, by his Forgery, falſly repreſents this good Chriſtian *J. Bunyan* as being againſt Chriſt's being within his People, to prove that falſe; and that as I aforeſaid, he does not oppoſe it, but own it: He ſays in the ſame Book, 'The cauſe of Believers Hope is 'this, Chriſt or the Spirit of Chriſt in them. Again, ſays he, 'Some looking only on what Chriſt hath done 'and ſuffered without them; reſting in an Hiſtorical '—— Faith of it, without looking for the Spirit of 'Jeſus to come into their Hearts, ——without which 'they cannot rightly—believe in Chriſt without them; This proves theſe Quakers had no cauſe to oppoſe him on that ſcore; but his diſcovering their Errors and bearing witneſs to, and for our Lord Jeſus of *Nazareth*, as being God's Chriſt, did torment the wicked Spirit in *Fox*, &c. And through them caſt out Floods of Forgery and falſe Accuſation againſt him, as in *E.B.*'s Works, page 139. ſay they, *Thus much is the mind of the Pen-man's Spirit, ſecretly ſmiting at the Doctrine of the true Faith, Chriſt within, and directing altogether without and afar off.* But what's afore cited of *J. B.*'s proves theſe Quakers wicked Slanderers: This may ſerve for Anſwer to their Book, Entituled, *An Antidote*, &c. A pretended Anſwer to *The Snake in the Graſs*, &c. But that worthy Author, hath in that Book, and his *Satan Diſrob'd*, &c. drove them out of their lurking holes, only one, i. e. *Their Errors are ſo groſs, that it's a ſhame to confute them*,

Now

Now *H. Goldny, W. Sanders*, &c. do not call me *Impudent Fellow*, as you did *J. Pennyman*, on full Change, without his ſpeaking ever a word to you; nor be not ſo envious againſt me, as you were againſt the Chriſtian Quaker *D.S.* for his Anſwer to *F.B.* on your behalf: For in your Book *Rabſhekah*, &c. I have leave to Print. But if this envious *Foxonian* Spirit ſhould be ſo powerful in you, as it was in your Pope *Penn* and Cardinal *Whitehead*, againſt *G.K.* and you ſhould, as they were, be tranſported with Malice, and declare me *an Apoſtate in the Name of the Lord*, and curſe me, and blaſphemouſly put to it, *Thus ſaith the Lord*, as they did; yet I truſt Chriſt (without me) will *ſave* me from your rage, that you will not be ſuffered to ſerve me as Mr. *Young* the Miniſter lately was ſerv'd; and that not by Thieves, but ſome envious one, like you; and I hear he was threatened by one of your *Foxonians*, and its doubted was accordingly procured to be done to him. Therefore if any ſuch miſchief befal me, I am ſatisfied it will be by ſome of your procuring, who walk in the ſteps of your Elder Siſter, *Rome*, in many things, and ſo may in this, to procure them who diſcover your wickedneſs to be ſerved as Juſtice *Arnold* was formerly: But otherways, let all your *Foxonian* Prieſts and Men of War in the Dragon *Fox's* Army, *Penn* and *Whitehead*, &c. curſe me, *and cry aloud* to your God, that wicked envious *Foxonian* Spirit, from *Morning unto Evening*, againſt me; as your Fore-Fathers did, I fear you not; for my Truſt is in *my Lord Jeſus of Nazareth without me*, whom you (*Foxonians*) have blaſphemouſly contemned and under-valued, yet I know the *vile Perſon will ſpeak Villany, and his Heart will work Iniquity to practice Hypocriſie*, and to utter Error againſt the Lord; but the *great Corruption of Prieſts*, [*i.e.* Foxonians] *is cauſe ſufficient to ſeparate from them.* This is their own Doctrine, therefore all who be honeſt-minded, *Depart, I pray you, from the Tents of theſe wicked Men* (*W.P.* and *G.W.* &c. your Chief Prieſts) *leſt you be conſumed in their Sins.*

Poſtſcript.

Postscript.

I Think it's not unnecessary to give you some Passages out of the Copy of a Letter I have by me, which was wrot about two years since.

SIR,

I *Am glad to find some of our Clergy concerned in the Controversie with the* Quakers, *considering the high Concernment it is of, it being about the Foundation of the Christian Religion; and as it's the peculiar Duty of the Pastors to earnestly contend for the Faith: And as I hear,* Mr Bugg, *who hath so eminently expos'd himself to their Fury, is become a* Member *of our Church, and thereby hath put himself under her Protection, and she ought to take care of him: And altho' the* Quakers *defame him with many reproachful Characters, but do not, as I find, prove any matter of evil Fact against him, or Heretical Principle, but because he detects their Errors, yet they brand him with the infamous Name of* Apostate, *&c. whereby I think they not only defame him, but scandalize our Church; and it affects not him only, but all the* Members *thereof; and the disad-*

van-

vantage thereby, is not only the ſcandal, but the hinderance it muſt be to deter others, who may be willing to return to the True Faith and Church alſo. Therefore I think if ſome Eminent and Powerful appeared in his behalf, not eſpouſing any miſcarriage in his Management *(if any ſuch be) it would be a Check to their Inſolency, and encourage his Diſcovery: For in their Anſwer to the Queries they do not give* Dr. Lancaſter *thoſe foul terms as formerly they had done to Men of his Character on ſuch Occaſions; which I cannot aſcribe to any change in their Judgment or Spirit, but their Tongues are ty'd by their Intereſt; they know with whom they have to do.*

I take the boldneſs to impart my thoughts of the Reaſonableneſs and Advantage it may be for ſome Eminent in our Church to concern themſelves againſt the Hereſies and Scandals of theſe Quakers, *beſides what I have above hinted.*

1. *They* (i.e. *the* Quakers) *are, as they ſay in their Book, Intituled,* Innocency Triumphant, *Printed* 1693. *page* 30. By Divine Providence Recognized by the Government as Proteſtants, *ſo that the Proteſtants of* England *are Anſwerable and Chargeable by the Papiſts, (or other Adverſaries) with their Hereſies and Scandals, and that with a moſt forcible Argument,* as ſome of your ſelves have ſaid, *may any Papiſt,* &c. *quote, and charge any of their damnable Hereſies on us, as too many ſuch be in Print.*

2. *Theſe Perſons engaged againſt them,* viz. *Mr.* Keith,

Mr. Keith, Bugg, *and* Crisp, *being but private Men, and of little Interest in the Nation, have not the Opportunity of spreading their Discoveries so Universal as is needful; and their Adversaries the* Quakers, *being a numerous, able, politick, and rich Body of People, and over all* England, *and the Dominions thereof: For as I hear, they have Meetings in* London *every Week, called,* The Second Days Meetings, *whither all or most of their Preachers that be then in* London, *resort every Sabbath-day morning, and every* Monday, *which Meeting, or the Chief Members thereof, them Preachers, who live in or near* London, *or are generally there, as* G. Fox, *(who as I have heard, altho' his Family and Residence was in or at* Swartsmore, *formerly Judge* Fells, *whose Widow married this* G. Fox) *was for several years together in and about* London.

These few men, their Chief Preachers, are as the Helme or Rudder of, or to the Ship, to govern it, or by that the Vessel, altho' great, the Pilot turns it as he sees good, so doth this the Quakers second days Meeting, or a few chief men there Influence and Govern that vast Body and Number of Quakers all the World over; they being the leading and ruling men in their yearly Meeting, ——and by or from this Meeting they have great advantage to spread their Books, or any thing else; for thither resort Persons from all parts, who communicate to them the Affairs of their several and respective Counties or Circuits

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they belong to; and there receive information of other matters proper to communicate to their respective Circuits; so that as the Blood hath its constant and fixed Circulation all over, and to the extreamest parts of the Body, from the Heart or Liver, so do their Affairs: Their Preachers, as I hear, being mostly Trading Men, and travelling from one Countrey to another, can manage their Affairs of Trade (as well as their Errors) to their Advantage; and they have Orders that their Meetings (which are many) are to have some of all Books they Print. Also I am inform'd they bring them to their Meetings, (Mens and Womens) *there to be bought by Particulars, and not without encouraging Invitations, Chapman-like, as they do their other Wares, and their People charged, or enjoyned to read them. By such cunning Contrivances they vend many, and thereby make them much cheaper to them; for the more of any Impression is vended, the more is the Booksellers Encouragement. And indeed there seems to be some Truth in what is said of them,* None have the like Correspondency but the Jews and Jesuits.

The Controversie is of Concernment, and these Quakers *are more potent, able and numerous than could be imagined; and it's the severity of their Discipline that upholds them, more than Truth and Justice. And if our Bishops would please to take as much, or the same Care and Order for spreading what is writ in Opposition to their Errors, and in Defence of the true Faith, as they do for their Errors;*

rors; that is, that a Book of each ſort may be ſent to every Pariſh, to the Miniſter, *to impart as he ſees needful. But that ſuch Books may not be too numerous nor impertinent, care may be taken, that none be printed or ſent, but what be (by ſome appointed therefore) approved.*

Alſo a ſtrict Eye kept over what the Quakers *Print, and that not to be left to the management of mean under Officers; for they are ſuch a great and able Body, and have plenty of a ſort of Duſt that will blind a common Eye: For it's for lack of Encouragement to the Bookſellers, that they are unwilling to undertake to Print ſuch Books, unleſs at the Authors Charge; and it's too great a Diſadvantage for any Private Perſon to manage a Controverſie with ſuch a numerous and able Body as they are; for it's not one ſingle Perſon, but their whole Body as one Man. And they have ſuch a common road of Defaming Terms and Inſinuations, to reproach any who oppoſe them, that many are afraid to meddle with them. Their Slanders paſs for Truth with many; and altho' Mr.* Keith *being a Scholar is not under the ſame Diſadvantages as Mr.* Bugg *and* Criſp, *yet his Acquaintance being but little beſides among them, and his circumſtances in the World but indifferent, and they ſo rich and numerous, do over-power him with Books, too many for him to anſwer. But were his Labours Encouraged and Eſpouſed by the Heads of our Church, he is the moſt capable of Detecting their Errors, as being a Scholar, and having ſo long been a Preacher among them.*

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'WE have also a more sure word of the Prophets whereunto you do well; that ye take heed as 'unto a light that shineth in a dark place, until the day 'dawn, and the day Star arise in your Hearts. Some say this *more sure word* is the Light or Spirit within; but I take it here to be meant of the Scriptures or Writings of the Prophets, altho' it's commonly read *a more sure word of Prophesy*: But in an old Translation I find it translated *a more sure word of the Prophets*. Therefore I conclude the words will bear to be so read, and I believe the Apostles meaning by *a more sure word* was a more unquestioned Testimony or Word; as if he had said; if any Doubt or Question what we say, concerning that Voice we heard in the Mount, because their was but three that heard it, and so are witnesses to the Truth thereof; yet the words of the Prophets they own as sure and true, and they all testify to the same Lord Jesus as we do: And therefore you do well to take heed unto them, as St. *Paul* advised *Timothy*, to give himself to Reading and Study in the Scriptures; for they, as our Lord said, testifie of me. Also by the next adjoyning words, it seems plain to be the Apostles meaning; for says he, *No propheſy of Scripture is of private Interpretation, but* (saith he) *Holy Men of God spake as they were moved.* Also in the third Chapter, says St. *Peter*, *This second Epistle I write unto you,——that you may be mindful of the words which were spoken before of the Holy Prophets*, &c. And in his first Epistle, first Chapter and tenth Verse, saith he, *Of which Salvation the Prophets have enquired——who propheſied of the grace that should come unto you.*

Hereby it seems to me that the Apostle did not here in this Scripture direct them to a Light or Word within them, for a proof of his Doctrine (that Jesus was the Christ,) but to the words of the Prophets, as in the Acts in his Sermons, he refers to the Scriptures for

for proof, as *Acts* 1. ſays he, *Theſe Scriptures muſt needs be fulfilled which the Holy Ghoſt, by the mouth of David ſpake.* Again, Verſe 20. ſaith *Peter, This is that which was ſpoken by the prophet Joel.* Again, St. *Peter* in proving that Jeſus of *Nazareth* was the Chriſt, and that he was riſen, ſays of *David, Seeing he* (i. e. David) *was a prophet*, &c. Again, Chap. 3. 18. ſays he, *The things which God had before ſhewed by the mouth of his prophets that Chriſt ſhould ſuffer, he hath fulfilled*, &c. and in verſe 24. ſays he, *All the prophets from Samuel and thenceforth, as many as have ſpoken have foretold of this day* (even of the Sufferings, Riſing, and Aſcending of our Lord Jeſus) *whom* (ſays he) *the heavens muſt contain until the time that all things be reſtored, which God hath ſpoken by the mouth of all his holy prophets ſince the world began.* Alſo *Acts* 10. 43. *Peter* Preaching that *Jeſus whom they had hanged on a tree—was ordained of God to be judge both of quick and dead* (ſaith) *to him* (*i. e.* Jeſus of *Nazareth*) *gave all the prophets witneſs, that thro' this man, all that believe in him ſhould receive remiſſion of ſins.*

Thus it's evident from Scripture, that 'twas St. *Peter*'s Method to prove his Doctrine by, or from *the words of the Prophets*, and not by directing them to a Light within them; and as it was his former uſe in his Sermons, ſo alſo he continued the ſame method in his Epiſtles; and the reaſon or cauſe ſeems plain; forasmuch as the Prieſts and Rulers of the *Jews* could perſwade the People to believe, that Jeſus was not riſen; but that his Diſciples had ſtolen him away notwithſtanding ſo many witneſſes of his Reſurrection, as is mentioned 1 *Cor.* 15. And was ſeen forty days, as in *Acts* 1.

I ſay, notwithſtanding ſuch evident demonſtration, if the *Jews* could perſwade the People it was falſe, much more might the Apoſtles expect they would contradict and not believe them three Perſons (*Peter, James*, and *John*'s) Teſtimony; alſo conſidering it was not known to any others, until after his Reſurrection, as by our Lord's command, *Matth.* 17. 9. *Tell the viſion to*

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no man, until the Son of man be risen from the dead? Also *Paul* preaching at *Antioch*, he prov'd out of the Scripture, that Jesus was the Christ and said, *Because they knew him not, nor the voice of the Prophets read every Sabbath day*, &c. And *Acts* 15. saith *James*, *To this agree the words of the Prophets*. And *Acts* 17. *Paul* reasoning with them of *Thessalonica*, out of the Scriptures, that Jesus was Christ; and *Apollo* he mightily convinced the Jews, shewing by the Scriptures that Jesus was Christ, *Acts* 18. and *Acts* 26. *Paul* says he said, *None other things then Moses and the Prophets did say should come; King Agrippa believ'st thou the Prophets? I know thou believ'st.* Here also, it was not a Light within, but the words of the Prophets *Paul* appealed to: And in the Parable of *Dives* and *Lazarus*, Christ himself prefers the Scriptures, saying, *They have Moses and the Prophets, let them hear them; if they will not hear them, neither will they be perswaded altho' one rose from the dead.*

Here our Lord does not direct to a Light within, but the Prophets and *Moses*'s words; in conformity to which I suppose *Peter* did the same, and did not in this place mean a Light within them, but the words of all the Prophets in Scripture was more sure or less questionable than their three Testimony of that Voice that they heard (I mean not as to themselves, but as to other) as to proving the *power and coming of our Lord Jesus Christ*; to convince and stop the mouths of gainsayers, and false Prophets which *Peter* said should come, and therefore it was needful for the Apostle to endeavour to strengthen his Testimony and their Faith by the Words of the Prophets, as also further appears in that he says, *Whereunto you do well to take heed, as unto a light that shineth in a dark place until the day dawn, and the day Star arise in your hearts*: Hereby making the sure word to be something else, besides or more than a Light within them, or then *the dawning of the day, or the day Star in their hearts*; and the Apostles giving the preference to the words of the Prophets before his own, is a sign of his great Humility and Obedience

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to our Lord's Doctrine, *Luke* 18. 14. Therefore, as the Apostle said, seeing we are so compassed about with so great a Cloud of Witnesses for the Authority of the Scriptures, also for this expounding this Text, as intending the words of the Prophets, and not a Light within them.

Then, how much are they to blame who oppose this Exposition, and make a contrary one, and undervalue the Scripture, and prefer their own Writings before the Scripture, as the *Foxonian* Quakers do, who say it's Blasphemy to call *the Scripture the Word of God*, and yet term their own or *G. Fox's the Word of God*, and give many contemptible Names to the Scripture, as *Carnal Letter*, *Dust*, *Serpents-Meat*, &c. and say *the Scripture is not* his (*i.e.* God's) *Voice*, &c. But Title their own idle, seditious Pamphlets *The Voice of Wisdom*, &c. as *G. W.* does. What, is not the Scripture as much God's Word or Voice as these Blasphemers, *Fox* and *Whitehead's* seditious Pamphlets be, which they command and charge their Subjects to read in their Meetings? But let them shew me where-ever they enjoyned the reading any one Chapter in the Bible to confirm their undervaluing of the Scripture: Say they, the *Jews* had the Scripture and Crucified Christ; and by their own Doctrine the *Jews* had the Light within them also; therefore their Argument they bring to undervalue the Scriptures, is as much in force against the Light within as against the Scriptures.

But in opposition to this afore Expounding of this Scripture may be objected the words in *James* 1. 21. *Receive with meekness the ingrafted word, which is able to save your Souls*; that this may refer to the Eternal Word in the beginning I will not oppose; but it may more particularly relate to him as he became Incarnate, or made Flesh, born of the Virgin, and was the Son of *Mary*, even that Person, Jesus of *Nazareth*; for so he was united or ingrafted into our Nature, like unto us, except Sin; and as the Children partook of Flesh and Blood, so likewise he himself took part of the

same as the Children (*make it*). So that, I think it is the receiving him in meekness (i. e. the Seed of the Woman, made under the Law, made of a Woman) Jesus, of *Nazareth* by Faith, as the Christ of God and Saviour; and as such, relying on him alone for Justification, as well as for Salvation, is the receiving with meekness the ingrafted Word, as the Apostles says, *We are all children of God by faith in Christ Jesus.* Again, *Let Christ dwell in your hearts by faith.*

So that, by this ingrafted Word is not meant here the common Illumination in all Mankind, but the peculiar Gift of Christ to those who thro' Faith in his Blood, receive him into them; and so, altho' the Word or Belief be within, yet Him, the Person or Object of that Faith is in Heaven, a place without Men; *and which must receive him until the restitution of all things, which God hath spoken by the mouth of his holy Prophets since the world began,* Acts 3. 21. which time I think is not yet; for, as says the Apostle, *Hebr.* 2. 8. *We see not yet all things put under him.*

But altho' I have here testified against these Quaker's Revilings and Envy to the Ministers, yet I do not justifie them in all thing, many of them being blameable; and I wish they were generally more mindful of the good Advice of the Apostle *Paul*, and did not give encouragement to others to be conformable to this World; for example generally hath more influence on People than Doctrine, and we are more apt to fault the mote in another's Eye than the beam in our own. But People being generally too quick-sighted to spy their faults, I would not aggravate them: But these Quakers Defamations being so general, affect all, even the Bishops also, who are eminently concerned in the Civil Government, being Members of the House of Peers, some of them the King's Privy Council. Therefore these Quakers are very arrogant; and I have Warrant from Scripture, and their own Doctrine and Practice for my thus shewing them their wickedness, which is great, *that they may repent.*

THOMAS CRISPE.